The
American Friend

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New Series
Vol. XIV. No. 37

Friendly Contacts Abroad

A. GERTRUDE JACOB

Youth Speaks Its Mind

FRANK B. LENZ

Pacific School of Religion
Berkeley, Calif.

The Wanderer

ELIZABETH H. EMERSON

Tolerance and Mutual Aid

WILLIAM O. MENDENHALL

Wilmington Yearly Meeting

ON THE HORIZON OF THE CHRISTIAN CHURCH

SUNDAY SCHOOL FACTS FROM KOREA

1. Some of the Sunday-schools in Pyengyang found that out of about 2,000 children in their section, only about 15 per cent were attending any Sunday-school. The result was that they planned for "A Children's Revival" to last a week. Helpful speakers were secured and a program attractive to children was presented. 2. Last summer students from the Taiku Mission Academy for boys taught several Vacation Bible Schools in non-Christian villages near Taiku, with the idea of building upon the results obtained by holding Sunday-schools in those places every Sunday throughout the year. A more-to-be commended plan could scarcely be conceived since it looks toward permanency, evangelism and education all in one. 3. Many Sunday-school teachers have enrolled for definite teacher training under the new plan which is that each enrolled student study the prescribed books with the aid of 100 questions prepared on each course. These questions are sent by the Korea Sunday School Association and when the student is ready for examination, a list of examination questions is also sent. When the examination is taken before accredited examiners and successfully passed, credit is given in that subject, and when the six courses are completed a diploma will be given. At the same time, as heretofore, credit will be given for ten hours' study in any of these courses with a different certificate whose value is not so great.

INTERRACIAL CONFERENCE OF CHURCH WOMEN

Announcement is made of the first Interracial Conference of Church Women promoted by national women's organizations, which will be held at Eagles Mere Park, Pa., September 21-22. The Conference is promoted by a committee of women with Mrs. Richard W. Westbrook, member of the National Board of the Y. W. C. A. as chairman, and is held through the coöperation of representatives of that body and the Council of Women for Home Missions with the Federal Council of Churches. Invitations to the Conference were sent to more than three hundred white and Negro women's church organizations and nearly a score of non-church organizations of women throughout the United States. Already a number of the national state and district organizations have chosen delegates who will attend. The object of the Conference is (1) to enlarge the scope of interracial thinking and to enlist the women of the churches more actively in plans and programs for improving relations between white and colored groups in America; (2) To discuss methods of better interracial organization through churches and their auxiliaries so that women may more effectively act on local interracial conditions; (3) To exchange concrete experience from groups of women that have already attempted to carry out interracial programs; (4) To study the past experience of organizations that have done such work, to learn both from the success and failures of such efforts how best to proceed in the future; (5) To understand better the present trend of feeling and opinion in race relations that the churches may more effectively work for interracial goodwill and coöperation. The program of the Conference will be largely made up of open forum discussions under the guidance of competent leaders to enable the women to think through their problems and pool their experiences.

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URGING CONSISTENCY FOR SMOKERS

Vice President Dawes gave the pages of the U. S. Senate some good advice, among other things, not to smoke, writes Will H. Brown of Oakland, California. Prof. Chas. M. Fillmore, national secretary of the No-Tobacco League of America, wrote the vice president, commending him for his advice to the pages, and suggested to him that it would be a fine thing for him to set the proper example in this respect, by himself refraining from smoking. This caused some of the tobacco organs of the country to become much agitated, upbraiding Mr. Fillmore for what they called "such impudence," in presuming to "dictate" to the vice president of the United States in the matter of personal habits. Strange that it never occurred to these excitable editors that Mr. Fillmore was as much within the bounds of propriety in suggesting to Mr. Dawes that he abstain from tobacco, as was Mr. Dawes in advising the pages of the United States Senate that they leave the weed alone. And more particularly so, in view of the fact that Mr. Dawes introduced the subject, and was himself a smoker. He opened the way for Mr. Fillmore, or any one else, to say just what Mr. Fillmore did say. It is just as reasonable to expect tobacco men and smokers to be consistent as it is to expect any other class of human beings to be consistent. It seems characteristic of those who stand up for tobacco to become much agitated if any one even hints that they should be consistent in the matter of using the weed. As the *Dearborn Independent*, Henry Ford's paper, says, commenting upon the incident referred to above: "Advice which is not illustrated by action is always inconvenient."

SUNDAY SCHOOL ENVOY TO ICELAND

During the summer two Sunday-school workers went from Denmark to Iceland that Sunday-school work may be advanced in that country. These men sailed from Copenhagen, June 22, to work in Iceland for a month. They arrived just in time to be present at the Synod of the Clergy in Iceland which assembled at Reykjauik. Following that formal session their itinerary took them to cities in both the north and east of Iceland. This deputation trip was made possible by reason of a special appropriation from the British Committee of the World's Sunday School Association. Mr. James Kelly, M. A., of Glasgow, is the Hon. Secretary of the Committee.

A little girl's hands will break many dishes, spoil much sugar, butter and flour but she will learn to be a home-maker and love it, and will be a refuge for her mother in her declining years.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The Conquering Heroine Comes

"PEACE hath her victories no less renowned than war." That this is more than a mere generalization has again been attested. A few weeks ago a nineteen year old New York girl thrilled the country by swimming the English Channel and doing it in record time. She came home the other day to receive such a tumultuous welcome as New York had never seen—not even in the days when the city was receiving the conquering heroes of the A. E. F., returning from having made the world safe for democracy! A New York friend writes us: "I saw Pershing and his troops come up Broadway after the war; I saw the Prince of Wales and Prince Albert of Belgium; and I saw this young girl Gertrude Ederle come in, and the *Tribune* is right when it states that she 'was received at City Hall as no mortal ever has been greeted in New York'."

What does it mean? Some will probably interpret the event as but another evidence that people are losing their balance and going wild in their thirst for the sensational. To our friend who saw the tremendous ovation given the American heroine, it appealed differently. He says: "It may have been more or less foolish to give such a demonstration to a swimming victor. It shows, however, that the public has a far greater interest in a clean, wholesome victory in peace-time than it ever had in any war victory. So many croakers seem to think that the public is more or less depraved in its taste and has little sense of justice, but after all, when it is given a chance it usually shows that its better side is far more to the fore than its worst side."

We appreciate this note of assurance from one who has long held responsible positions that have furnished him good vantage points of observation. To a limited degree, we too, have noted some encouraging features connected with Gertrude Ederle's triumph and the enthusiastic way in which it has been received. In the first place, it appeals to us as a fine, spontaneous outburst of appreciation of normal, wholesome, vigorous girlhood. We know nothing of this young lady except what we have learned through the public print, but it is self-evident that her achievement would have been impossible except on a background of clean living and rigorous physical discipline. She is the antithesis of the frizzed and frivolous flapper that we are sometimes led to believe the typical American girl has become. And, if we may judge from the pictures that have profusely decorated the papers, although a champion swimmer she would hardly qualify in a "bathing beauty contest." No, the girl in whose achievement the American public has taken such delight is apparently far from the type that deports herself in the twilight zone of morals and manners.

We are made to feel often that our young people have too little respect and consideration for their elders. What was Gertrude Ederle's next move after having conquered the English Channel? In the flush of sudden fame did she seek first the vaudeville stage, the scenario studio or the cabarets? No, it warmed our heart to read that she hurried over into Germany to visit her aged grandmother. We read too that emissaries of the tobacco interests approached her promptly, offering a princely sum for her recommendation of their product. But she didn't use it, they were told. No matter, if she would only allow the use of her name in connection with a certain "smoke," the money would be hers just the same! She spurned the mercenary misrepresentation. This is the kind of a girl whom the public has shown itself delighted to honor.

Again, we are pleased in this the sesqui-centennial year of our national independence to have this generous expression of our sense of democracy. We may have misgivings at times over manifestations of snobbishness and of a tendency to over-value the prestige of rank and royalty. But here is a butcher's daughter who is acclaimed on returning to her homeland as no prince or potentate has ever been. Isn't there some cause for reassurance here?

Swimming the English Channel may be looked upon as a stunt and not a constructive accomplishment worthy of such widespread interest and comment. Nevertheless it represents, in this case at least, a certain moral as well as physical stamina whose public recognition is wholesome and encouraging. It bespeaks that physical vigor and fitness which are dependent upon good habits and pure living. It is representative of clean, wholesome, athletic prowess, involving nothing of the degrading influences of the champion bruiser match with which the papers will be liberally featured within the next few days. It is a clear-cut achievement of glorious girlhood.

And then, as our correspondent points out, the ovation is over a peace-time triumph. Not over a great victory *for* peace, to be sure, but at least over a triumph that is in no way related to the debasing and destructive results of war. Behind it there is no false propaganda; no flaming nationalism of hate; no resentment of a conquered foe nor insolent pride of the victor; no barren wastes of devastated towns and country-sides; no yawning, naked trenches; no bleak array of unnumbered graves; and above all, no goblin army of starving children. We have seen again that there are "triumphs" other than military; that they are not dependent upon the frenzy of inflamed passions.

In long succession the Cæsars of history have had their popular triumphs on the basis of, "I came, I saw, I conquered." But now the conquering heroine comes—a peace-time heroine who leaves no scars behind.

Friendly Contacts Abroad

BY A. GERTRUDE JACOB

IF Friends could only realize what an inspiration it is to come into personal touch with our members in foreign countries, I feel sure that there are many others who could and would travel. We have such a variety of interests at home, that we cannot visualize what it means to isolated groups the world over, to have the opportunity to meet and talk with members carrying the message of friendship from one country to another.

Foreign travel too, strengthens one's belief in the splendid spirit of Quakerism which has stood and is standing the test of time. It tends to make one want to be very sure of one's own ground, when called upon to explain the tenets of Quakerism to souls earnestly seeking to find the way. It also makes one humbly desirous of being worthy of the right to bear the name of Friend, and live up to the spirit of those ideals, which whether we desire it or not, has placed us upon a pedestal in the eyes of the world. In the most un-looked for places one meets references to that service for humanity which brought our Society into prominence.

Last summer while on my way to visit Friends Centers in Germany I met a teacher from New York. The story she told me so deeply interested me that I jotted it down until I could find opportunity to put it in writing.

Miss ——— had been in Vienna in 1923. One day, while in a restaurant, she had asked for something to eat when a young man sitting at the same table, turning toward her said in good English, "Are you a Friend?" Taken by surprise and perhaps with the bitterness of war still in mind she replied, "I am not an enemy." "But are you a Friend?" persisted her questioner. She was suddenly inspired to ask, "Do you mean a Quaker?" "Yes," he replied, "nearly all Americans who come to Vienna are Quakers." Upon receiving a negative answer the young man—a rising young lawyer, launched upon a eulogy of Friends and their work. He told how they had come to Vienna in its darkest days of misery and had rendered help to anyone applying for it. They had come to give without reservation. No red tape, no cards of admission were needed to enter the Friends Center. It mattered not who or what the applicant was, help was extended to the needy and extended quickly. In the hearts of the Viennese, "Friend" stood for something which was definitely but simply Christian. The young man begged Miss ——— to go to headquarters just to see what was being done. It thrilled me to hear that message of Quakerism but it was not all.

Another day Miss ——— sat down on a park bench to eat some small cakes which she had bought. On the other end was a decrepit old woman, knitting. Miss ——— offered her some cakes. To her astonishment the poor thing burst into tears and told her that she had not tasted cake since the war. Then the old woman said, "Are you a Friend?" Again came the negative answer and then another tale of the helping hand to which she was indebted for life itself. The story of privation and suffering was so pathetic that Miss ——— has contributed to her support ever since. May not Miss ——— have been more of a Friend than many who do no more than claim title through birthright membership?

One evening Miss ——— lost her way and in broken German she was trying to obtain information from a policeman. A gentleman stepped up and, finding her way lay in his direction, they walked along together. Again came the words, "Are you a Friend?" and "I am not an enemy." "Do you mean Quaker?" This time it was a titled nobleman who spoke in glowing terms of Friends and their work. He had not needed help but his people had, and for the friendly relief of suffering he could not sufficiently express his gratefulness. By this time Miss ——— had begun to feel that "Friend" was a magic password to the hearts of the Viennese. The glowing words of unsolicited commendation made a deep impression upon her. The message of Christianity exemplified by the service of our workers had set men and women to thinking.

Today there is a bigger work in ministering to the spiritual needs of a war-weary world. Are we answering the call? Do we even know what it costs some of our members to bear the Quaker testimony in daily life?

German Friends in forming their own Yearly Meeting felt that in assuming the name of Quaker—that name which had stood for so much—they should shoulder responsibility with it. There was no opportunity for them to live upon tradition or upon the right to use the title by birthright membership. They realized that they might have to face ostracism, misunderstanding, bitterness, and even persecution, but they weighed consequences and were ready. The ringing voice of the young leader as he met every objection was a stirring appeal. Translated, his words might have been—"If we are sent to prison to prison we must go. If condemned to death —well—others before us have died for conscience' sake."

Being a Friend in Germany means effort on the part of the individual. Effort means growth. We must either go forward or backward for we cannot stand still. Perhaps the strongest Friends amongst us are those who have to face conditions in daily life, which in themselves are a test of their power to bear their testimony and be able to say, "I am a Friend."

In my travels in South Africa and Australia I have grown to see that in these countries as well as in Europe, Quakerism stands for something not only Christian but actively so. The devoted little group at the Cape Town Meeting was working to defeat the Color Bar Bill which was up before Parliament for a final hearing after having been defeated twice. It was, as Friends probably already know through W. Robson's writings, a bill to prevent colored people from entering into competition with whites, or holding any position of authority in the mines. The unfairness is appalling when one realizes that in one mine alone 250,000 Kaffirs are employed—simply held in servility by a small group of white leaders or overseers, who after all are foreigners.

The Boer or Nationalist party was pushing the bill. The English or South African party was strongly against it. A delegation of 300 native women had come to Cape Town to protest and had spent the entire night in prayer. Pastors and missionaries of every denomination, barring those of the Boers, had voiced their disapproval in a letter addressed to the Prime Minister.

Friends were in evidence. W. H. Robson as official representative had used every means in his power toward stopping such a terrible wrong. Feeling ran so high that I was shocked at the discourtesy shown the English leader, Sir Patrick Duncan, when he made his stirring plea in Parliament for the right of the colored man to develop.

While the chances were strongly in favor of the bill passing when I left Cape Town, I have not yet had an opportunity of learning whether it really went through. I know however, that the Quaker message of universal brotherhood is needed and badly needed in South Africa. The race problem there is so serious that it would be hard to find the solution. Whites are out numbered ten to one by blacks.

Australia is so much like America that one would naturally assume that freedom of conscience would be guaranteed. Such is not the case however, when it comes to the compulsory military drill in schools. One Friend told me that he had been summoned so many times that he could almost paper the walls of his house with the documents received, because of his refusal to allow his son to take part in military drill. He must have given the officers of the police court a lesson in the fearlessness of conviction, when he finally stated that they might put him with his back against the wall and shoot him if they wished but no son of his would ever

have his consent to take part in military drill. The lad had to undergo the disgrace and hardship of being placed in solitary confinement. To avoid further trouble a second son was sent out of the country for his education. Australians, too, in answering the question "Are you a Friend," must assume responsibilities and be ready to suffer for the Faith. Surely the least we can do is to uphold them in every way possible.

From the social point of view, travelling and visiting is well worthwhile. It enriches life to form new and abiding contacts. The right hand of fellowship held out by Cape Town, Melbourne and Sydney Friends and the pleasant hours we spent together will live in my memory. I can now visualize little gatherings of those who have held fast to Quakerism.

"Are you a Friend?" "Has it been worthwhile?" The greater part of the year from July 1925 to July 1926 has been spent in establishing contacts with Friends and Friendly Centers. The contacts have strengthened my own belief in the tenets of our Society and the new ties have enriched life for me. If visiting Friends did nothing more than express a sympathetic understanding they would help strengthen the hands of those who are now bearing the burden in the heat of the day. It costs us nothing to be Friends in our comfortable homes in a land of freedom of conscience. It does cost something to bear our testimony against war in the countries like Germany and Australia. Those who are remaining faithful to ideals, willing to face death rather than waver, certainly merit our admiration and encouragement. But it is the personal touch which counts for the most.

Visiting Friends have a wonderful opportunity to cement the ties of Quakerism, unify its aims, help in the solution of problems from a thorough understanding of the conditions under which they arise in various countries and in bringing back to those at home first hand information of the world's needs. They may help to keep alive that spirit of enthusiasm for something which we earnestly crave—the recognition of the brotherhood of man.

Youth Speaks Its Mind

By FRANK B. LENZ, *National Council Y. M. C. A.*

AT Helsingfors, in Finland, I sat the other day in a circular group—one of fifty—containing representatives of ten nations. The chairman, an Australian, his coat off for business, presided with firmness and tact. The secretary, a diminutive Egyptian with a red fez, was busily taking notes. The Dutch interpreter seemed as fluent in German as in English.

"What are the national and international problems giving your country most concern?" asked the chair.

"Fear of our neighbors," responded a Pole, "and lack of economic resources."

"We Germans feel that Poland is wrong in forcing us who live in Posen to study Polish culture and language," put in a German.

"But there are Poles in Germany who have to study German," came the retort from across the circle.

Words were not spoken in anger, but there was spirit behind every utterance. It was my first experience in one of the discussion groups at the "Parliament of Youth"—the 19th World's Conference of the Young Men's Christian Association.

There was no attempt to dodge big issues. We were discussing the known friction points existing in the experience and minds of young men and boys all over the world. And these hot spots are sex, home, vocation, sport, nationality, and race.

I was surprised to find the problem of sex emerging as the dominant issue. Twenty-five of the fifty groups voted it first place. Fourteen put it second. Home and the older generation were placed first by seventeen groups. Many felt that these two major problems were inseparable.

The reasons for the priority of sex were: motion pictures, sex drama, modern fashions; the effects of Freudian psychology and materialistic conceptions of life; economic conditions leading to a postponement of marriage; a reported increase in prostitution and venereal diseases since the war; inadequate sex education in home, school, and Church; weakened parental control; modern passion for freedom; an intense desire of the young for a larger measure of physical enjoyment; bad housing conditions; and the modern craze for new dances and sports.

These disclosures were immediately accepted as a call to combat and replace bad literature and evil amusements. But it was pointed out that knowledge alone will not solve the problem. The teachings of Christ and the Grace of God are equally vital.

Youth has acquired the faculty of thinking fast and straight—of leaping at conclusions, if you prefer. And so there was less perplexity in the boys' groups than in the men's. Here are the youth's findings:

"We accept high Christian standards. Bad sex conditions are not due to our generation but to the adults. We have not created the problem for them. Youth asks for leadership and is willing to take time to work out the solutions to our baffling problems."

This combined challenge and accusation was perhaps the first great utterance of Helsingfors. It came as the result of hard work and intense study.

But it was not the only result. There were pronouncements on national and race questions. A disposition was discovered to identify Christianity with civilization. Because of the inconsistency of so-called Christian nations, non-Christians are finding it hard to accept the Christian way of life.

One boys' section recognized that patriotism frequently tends toward a feeling of national superiority. To a Chinese, patriotism implied resistance to western Christianity. The solution was to be found in a strengthened Christianity.

Six groups believed that interracial problems had the chief claim on their attention. They grappled with the question of intermingling, becoming in the end agreed that brotherhood was essential to Christianity and peace.

Six cultures were represented at the conference: the Teutonic, the Anglo-Saxon, the Scandinavian, the Oriental, the Slavic, and the Negroid. The last count I was able to get showed the total number of delegates had reached 1548. Fifty nations were represented. More than thirty languages were spoken. But, fortunately, it was necessary to use only three—English, French, and German.

The delegations came by air, by water, by land—and they created a stir. The Scotch came in their kilts; the Chinese in flowing silk gowns; the Indians in turbans; the Egyptians in red fezzes. Seldom had the people of Finland seen such a colorful display. They stared. They marveled. They followed with open mouths. They lined up in front of our meeting places for a long look.

It is surprising that during the previous world's conferences of the Y. M. C. A., the voice of youth was no more dominant. Older prophets held the stage and told youth what to think. But at Helsingfors youth had an opportunity to speak its mind. One of the unique features was the fact that 250 of the delegates were boys under twenty, who lived together happily, though in crowded quarters, in a nearby school building.

Another feature was a bold and remarkable attempt to avoid long speeches. This was a working, not a listening conference, the chief emphasis being laid on group discussions.

Ill will was forgotten at Helsingfors. Americans learned that there is much good in their German friends. Poles and Germans discussed burning issues without rancor. White boys from America had their minds opened by black boys from Africa. There was a will to understand the other fellow's views.

This was the first real parliament that the Y. M. C. A. has held on a world scale. The others have been conventions—conventional conventions. May not the discoveries made here forecast greater advances by other organizations seeking a more abundant life?

America's temptation is not the temptation of Jesus when he was hungry. We are not hungry. Our temptation is presumption, based upon our material wealth and power.—DR. E. Y. MULLINS.

Tolerance and Mutual Aid

BY WILLIAM O. MENDENHALL

THE earnest, kindly, and withal Christian spirit of the letters I have received concerning the article, "Facing the Issues Frankly," have made the suggestion of mutual aid in a search for truth much more real and much more practicable than I thought it was. Let me take this opportunity of expressing to the various authors my appreciation of their letters.

Perhaps it is because a direct inquiry was made that the discussion has all been concerned with the question of opening the columns of THE AMERICAN FRIEND. I hope the main thesis of the paper has not been overlooked. I am inclined to wonder if the silence means that all approve the suggestion that tolerance is the solution for our present situation; that the only alternatives are the two mentioned: separation, which leads to disintegration, and a struggle for dominance, which leads to war; both of these being highly undesirable. Up to date no one seems to have mentioned any other alternatives. It was intended to be only a corollary to this main thesis that if we agreed to work and worship together in mutual tolerance possibly we might by mutual aid in a search for truth widen the area of common agreement.

The question most often raised in correspondence, and whose answer has been asked for through THE AMERICAN FRIEND'S columns, is: "How can we protect our children; that is, how can we teach them at home that they may go out safe?" This is in response to the suggestion that children often lose faith in the version of the truth which they have been taught before they leave home because they have been repeatedly told that their opinions will be shaken as soon as they come in contact with other ideas. This yearning for the future welfare of our children is certainly common ground to all of us. The only contribution I can make to the answer of this question of protection is that the greatest stability will be obtained not by a repetition of an insistence upon creeds, not by statements however clear of the best versions of the truth even, but by a vital experience of God in the soul. This should be taught and sought for in its reality, and it should be respected by the children because of its fruits in the lives of the parents. Just as the earlier Friends, in the midst of the confusion of religious controversy, with the priests changing their confessions according to the politics of the hour, found their peace and their strength in this experience, so it seems to me that our young people become established through a first-hand acquaintance with God which will not be shaken though their intellectual conceptions of things may change. This is the reference to "personal experience as having great authority" in the paper under discussion.

Sometimes the mutual aid in a search for truth reveals that our differences are only in words. Let me illustrate. A young woman in an evangelistic meeting, when a call was made for all those who had the experience of sanctification to rise, sat still. A few minutes later at the time of an altar call she was seen to be talking and working earnestly with those at the altar. Many who could respond definitely to each of these "calls" felt an inconsistency in her behavior. She hardly thought she believed in sanctification. They were sure they did not believe in the Inner Light, which seemed to her vital. Among her earlier experiences she had felt oppressed under a sense of separation from God. This feeling was definite and severe. Another would have called it conviction for sin. She had turned toward God in prayer, seeking Him, and had found peace. Another may have called this repentance and conversion, for the barrier was removed and she experienced an elation of spirit. At another time in her experience she had come to a place of choice, a grand choice on major issues, between the whole attitude of life of seeking for what could be gotten—that is, of a selfish center, and the attitude of life of seeking what could be given—that is, of a Christian center. With mature consideration and accepting the responsibility of the issue she had devoted herself to the second of these alternatives, to the building up of the Kingdom of God. Again she had come to a broader, deeper, more profound peace and a unified life. Another would have called this consecration and sanctification. It was certainly another definite experience. Some would list all these experiences as the leading of the Holy Spirit into the Christian Life. Some would say that she was following the Inner Light. Her notions of sanctification were obtained from observations of people, which observations had made her think that she had no interest in it.

If one has had such experiences as these, and if through them he is coming into a life hid with Christ in God, and if judged by his fruits he is building the Kingdom of God around him, may he not be joined with others of the same experiences in common efforts of activity and of worship, even though one divides his experiences definitely into repentance, conversion, consecration, sanctification, and the first one considers himself as following the leading of the Inner Light? Certainly the differences here are only in meanings of words. Having seen such differences as these appear serious, I am made to wonder if some of our other differences may not be for equally poor reasons. Tolerance and mutual aid in search for truth certainly could remove such difficulties as these amongst us. How much greater difficulties they could remove remains to be seen.

Wichita, Kansas.

Antaeus

I had been thrown to earth by circumstance—
A man whom men, like stones, had bruised to blood;
Beaten today, and hopeless for tomorrow,
I crept for comfort to a little wood.

I, who had thought myself a giant once,
Like giant Antaeus, had been thrown to earth;
There was no worth in life itself, I thought;
For in myself I knew there was no worth.

Yet, prostrate now, within the wood I find,
Though I am sick, the forest offers health;
Though men reject me, nature will receive;
Though I am poor, the earth will give me wealth.

Heaven shares its white clouds with each forest pool;
The humble sun stoops down to warm my nook;
A topsy-turvy thing of fairyland,
The vireo ripples like a tree-top brook.

The lichen makes a kingdom of a rock;
God writes his patience in the oak-tree's rings;
And, like Antaeus thrown to earth, I find
The subtle healing of earth's simple things.

Richmond, Indiana. E. MERRILL ROOT.

The Wanderer

BY ELIZABETH H. EMERSON

THE story of "The Wanderer" motion picture, is that of the Prodigal Son. The setting is the house of Jesse, austere Jewish patriarch. The would-be prodigal is a beautiful lad, dreamily herding his father's sheep upon the Judean hills and longing for the far away places of the earth. Opportunity comes to join the passing caravan of a wealthy merchant and the life of riotous living which follows is depicted with terrific reality. There comes the fall from his high estate and at last we see him attempting to satisfy his hunger with husks as he performs the lowly work of a swineherd. For this he is cruelly scourged, and with every resource gone he returns to his father's house.

Up to this point the story has followed closely the Biblical one, only filling in details. Here there has been an attempt to improve upon the Bible narrative. The boy falls exhausted on his father's door-step. The mother discovers him, passionately embraces him and intercedes with his father to forgive him. The boy

kneels before his father who stands like stone. Tears and pleadings move him not. Again the mother intercedes and after a time of inward struggle the father relents, embraces his son and orders the fatted calf for a feast.

I might criticise the picture from another standpoint: the sex element in the prodigal life is entirely out of proportion; but the ending alone spoiled the picture for me. Through the last minutes I sat there reconstructing it as I would have made it. I could see the father walking out to a height overlooking the valley, shading his eyes with his worn hand and peering into the distance, standing long in silence. Not once this, but day after day—always the same, sad, slow steps as he returns to his home, always the marks of a great sorrow upon his fine old face. And then there comes a day when with usual eagerness he goes to his out-look spot. He raises his hand, he peers into space, his face lights, clouds, lights, clouds,—Yes it is, it is his son! And the old father, forgetful of his dignity breaks into a run, with outstretched arms, calling words of welcome as he goes, embracing the falling son, lifting him to his feet and half carrying him to his home. Then indeed would the prodigal be restored to his father's house and the fatted calf be killed!

It is of little importance that my sense of fitness was outraged, but I am somewhat troubled about the effects of such a twisting of the Prodigal Son story upon the thousands of people who are seeing that film. What of fathers anyway? Why is it we always hear of *mothers* who pray for their wandering sons? Always *mothers* who forgive seventy times seven? Do fathers never pray? Do fathers never forgive? Do fathers have to be coaxed and persuaded to speak the welcoming word? Did Jesus make a mistake in the character of fathers when he painted this most wonderful of word pictures? Or have fathers changed since his time? I think neither. Perhaps fathers are mis-interpreted not only in films but in life. Because they are more undemonstrative than mothers perhaps their deep and secret longings for their children's good are underestimated.

And then—why a prodigal son story at all? Remove the yearning father picture of the God Christ came to make known and what have you left? It is not wonderful to go astray, even in such magnificent style as the Paramount picture portrays. That is easy. And when money and friends are gone it is not a surprising thing for a boy to return home. The supreme wonder, the mountain peak of the parable is the out-reaching, all-inclusive, unhesitating forgiveness of the Father and the restoration to the fellowship of the home. Take not that from our conception of God or our example for men.

Oskaloosa, Iowa.

Wilmington Yearly Meeting

A Report and Some Questions

"A whole Yearly Meeting without a dry session," was Edwin McGrew's comment and the general expression at the conclusion of Wilmington's 35th Yearly Meeting. It rained every day! The effect of the wet weather as to attendance is uncertain, since it made roads impassable on the one hand and prevented farm work on the other. There was a general observation that the evening attendance was the largest in some years.

The Clerks appointed constituted a unique group in their long and varied service. C. Clayton Terrell continued as Presiding Clerk, his 13th year at the table. W. Rufus Kersey continued as Recording Clerk, having also been formerly Presiding Clerk. Mary H. Terrell returned after an absence of some years to her old position as Reading Clerk. Reuben B. Peelle was reappointed as Announcing Clerk and was described as the only one with a lifetime office in the association of Clerks.

For the first time in years, and perhaps in the history of the Yearly Meeting, no visiting Friends came with minutes, so the committee on returning minutes found their task quite easy. However, there were a number of visitors who needed no endorsement from their meetings. Francis Philip Frazier was conspicuous for his willingness to serve, whether it was telling of his Indian work, preaching, playing the piano, singing, or anything else. Thomas R. Kelly was a living illustration of the exception that proves the rule about prophets in their own country for the smiles that greeted him everywhere indicated that the home folks had not let the awesome term "Doctor" scare them. Elizabeth Marsh boosted the young folks and finally stayed all week—and when she was needed elsewhere, too. President Edwin McGrew fulfilled a desire many Wilmington Friends have had for some time and fitted in wherever he was needed. H. Elmer Pemberton, belonging to everybody in the Five Years Meeting, but claimed especially by the Wilmington folks, came back long enough to inspire again, and was again given a minute for evangelistic work. Edgar H. Stranahan seemed to have a faster car than President McGrew's and so very ably went in as "pinch hitter" when the President had not arrived. Wilbur K. Thomas came and added a number of people to the list of those who already realized he is one of our biggest men in more ways than one. Clyde O. and Lenna Watson demonstrated what can be done by family teamwork and what will be done in their new field. Louise Williams brought her ministering personality from Wales and Baltimore with help for all. Walter C. Woodward made the group feel a close connection with other Friends, and they walked circumspectly with an underlying fear of what Visiting Friend might say later. Ora Wright lived up to the adjective and the Quaker ancestry in her name. Hilda Hickman brought from our Book and Supply House at Richmond the need of books and the books that are needed. So, in one way or another, though there were no minutes, the visitors brought glimpses of the home mission field, the foreign mission field, the Young Friends work, the Bible School work, the Five Years Meeting coöperation, the Service Committee abroad, and Baltimore, Indiana, Iowa, and Western Yearly Meetings. Then there were the Tennessee Friends: the Ransomes, Luther Warren, Ephraim Dunlap, and Isaac Stanley, who, though in Wilmington Yearly Meeting, are so far away as to have infrequent contact. John Wilson, local Methodist minister, attended several sessions and by blood and attitude is half Quaker.

The meeting was saddened by the news of the sudden death of Elma D. Cook, wife of Amos Cook, the appointed head of the Yearly Meeting, and a number of Friends attended the funeral service. Other losses were noted which had occurred during the year and fitting memorials were read, among them being for John K. Howell, a minister, and David B. Hunt, treasurer of the Home Mission Board and president of the college Board of Trustees. Several meetings had lost valuable members.

The reports from the various committees and on the state of Society brought out much helpful discussion. Special speakers were arranged for in many cases and there was a general expression that the addresses were unusually fine this year. W. C. Woodward spoke for the public morals committee on our need for various reforms; Ora Wright and Isaac T. Johnson for the foreign missions committee, the former from her experiences in Cuba and the latter from his contacts on his recent trip around the world; for peace and service, T. R. Kelly on his year in Germany and W. K. Thomas on the opportunities before Friends; for

home missions, F. P. Frazier on the Indian work and H. E. McGrew on conditions throughout America; for Friendsville, L. E. Warren and J. E. Ransome; for Wilmington College, H. E. McGrew; for Young Friends, T. R. Kelly; for the Bible School Committee, E. H. Stranahan and O. H. Folger. The Bible half hour was in charge of H. E. McGrew, who linked these periods closely with the other sessions and then brought his messages of man's need for God and God's help for man. The devotional meetings were led by several different people and a number of the periods were open meetings. Some were held without any prearrangement whatever. The Sunday meetings began with the Bible School, in charge of C. Grant Fairley and the Bible School committee. The three meetings during the day had capacity audiences and were addressed by H. E. McGrew, T. R. Kelly, and F. P. Frazier. President McGrew spoke again in the evening.

It would be difficult in writing a news report to attempt to sum up the accomplishments of the week without going into the details of the state of the church. Wilmington Yearly Meeting is unique in some ways, its geographical compactness as one example, and perhaps several things could be mentioned that would set the sessions this year apart from others. Reports indicated that much had been done and that much needs to be done. However, one outstanding feature is illustrated by an amusing story told by President McGrew: A girl said of her fiance, "He's mine and I'm his'n and we're both each's." If this somewhat editorial comment can be put into a news item, there is a strong feeling among Wilmington Friends that they belong to each other, and visitors spoke this year of the splendid spirit in evidence.

NOTES AT LARGE

Twenty-two persons who were present at the first Commencement fifty years ago were present when the College report was given by President J. Edwin Jay.

A vote was taken as to the proposed all Friends Conference and there was a strong sentiment in its favor.

Clyde O. Watson, for many years a leader in the work in Western Yearly Meeting, has been engaged as field worker for the Yearly Meeting. There was some question as to what he should be called but there was general agreement that his work should touch all phases but primarily should be planned to help raise the spiritual level of the various meetings.

Thomas Kelly and Elizabeth Marsh conducted the young Friends forums in Twin Ash Hall every day after lunch. The young Friends also had a social time on Saturday afternoon, besides their two public meetings of business and addresses.

A large group of children, under the leadership of Ethel Hawkins Wall and her co-workers, were gathered together every day for a profitable hour of stories and worship and work. Some idea was given to the Yearly Meeting of the D. V. B. schools and of the memorizing done by the children who had earned Bibles under the direction of the Yearly Meeting's Committee.

A novelty was introduced when Isaac T. Johnson presented each evening moving pictures taken on his trip around the world. They were of special pleasure to Friends interested in the mission fields he visited and to local people who saw Violet Hawkins walking in Japan and Rebecca Farquhar McQuiston in Egypt. The pictures had other interests, too, for Isaac Johnson put the children on the playgrounds through various movements. He made them walk forward or backward or had them stand still. He seemed to have them do anything he wished, a power longed for by many a parent and teacher!

The music committee arranged special numbers for the whole week and many local meetings were represented either by solos, duets, quartets, choruses, or orchestra.

It is a question whether the ministers of Wilmington Yearly Meeting are more bashful than others but Horace Compton and his committee found it extremely difficult to get them to the platform or to get them to stay put when they were once there.

In order to avoid confusion and rush next year the delegates to the next Five Years Meeting were appointed and perhaps this is the one list that ought to be reported: Delegates: C. Clayton Terrell, W. Rufus Kersey, Mary H. Terrell, J. Edwin Jay, Laurenna H. Farquhar, Jane M. Carey, O. Herschel Folger, Harold McKay, J. Edward Ransome, Ethel Linton. Alternates: Clyde Williams, Wendell G. Farr, E. E. Terrell, Nellie Madden, Hugh J. Wright, T. Leaton Wall, Frank Milner, Arthur Hammond, Virginia Peelle, Kate McReynolds, Ruth Stowe. On the Foreign Mission Board of the Five Years Meeting, Laurenna H. Farquhar, Howard McKay, and Hattie G. Jay were re-appointed.

The Meeting on Ministry and Oversight, under the clerkship of W. Rufus Kersey and Mary Antram, considered a number of things but one session was entirely devoted to a consideration of the office of the elder. A committee had been appointed to plan for that session and they arranged for several five minute talks on various phases of the elder's relationship which were followed by an open discussion.

Walter C. Woodward presented the suggestion of the Yearly Meeting's pledging its Five Years Meeting financial support a year ahead, as it now does with its own finances, and the matter was referred to the representative body, which reported favorably.

The Valley Meeting, formerly belonging to Londonderry Monthly Meeting in Fairfield Quarter, was set apart as a separate monthly meeting. Friends at both Valley and Londonderry are rejoicing over their growth the past year. This gives opportunity to suggest parenthetically that there are several Fairfields in our various Yearly Meetings and ought to be carefully designated in AMERICAN FRIEND reports.

A group of Miami Quarterly Meeting of Waynesville Friends attended the session addressed by Wilbur Thomas and later made an offer of $300 to help support a Service Committee worker in Ohio.

Luther Warren must have spent a strenuous summer. While most Friends are physically overcome by attending the sessions of one Yearly Meeting regularly, Luther attends eight and seems to thrive upon it! At the same time people are learning of, and becoming interested in, Friendsville Academy more than ever.

Wilmington College and the Yearly Meeting are linked in a multitude of ways. With the sessions on the beautiful campus, the representatives mingling with the summer students, the faculty on committees, the buildings hospitably opened—the reports might be said to be just a finishing touch. Susanna Terrell read the trustees' report, E. J. Hiatt his treasurer's report, and President J. Edwin Jay followed his own report with a discussion of motives in education and the significance of the merging of the old National Normal University with Wilmington College. Something of this year's college achievements was given in a previous AMERICAN FRIEND report at Commencement time.

STIMULATING QUESTIONS

During the sessions and during the hours between meetings a number of questions arose that may be stimulating to Friends everywhere:

What can be done to encourage a more general, prompt, and enthusiastic participation in the business meetings when propositions and reports are presented?

When it is impossible for more than a few people to attend all meetings does it mean that too many meetings are held or is it well to have many from which people may choose?

Are Friends making a mistake in arranging so many meetings beforehand and in not leaving more of them entirely to the leading of the Holy Spirit?

Is there any way that such splendid epistles from other Yearly Meetings can be brought more vividly before Friends than the usual reading in the regular sessions?

Is there any way by which Friends may be encouraged in the home meetings to read the minutes carefully after they are printed?

Wilmington gained 117 members this last year as a Yearly Meeting. What is the relationship between membership statistics and the spiritual state of the meetings?

Do Friends talk too little or too much about Quakerism?

Are Friends too little or too much concerned about industrial and international questions?

Are young Friends being used enough in responsible places?

Is it possible to have representatives appointed so carefully that a larger percentage of those appointed will attend the Yearly Meeting sessions regularly?

O. H. F.

Tales of Village Life in Palestine

ASKAREEN

Yesterday in the Moslem village, "Dura," we sat in a circle of women while Nameh Shahla, our Bible woman, read to them from the Bible and talked with them about how to ask God for wisdom and help to live at peace in their own homes and manage their children with kindness.

On the edge of the group, on a dusty stone, sat a little girl dressed in a ragged, black native dress. She has come to be a familiar figure in these women's meetings, but I think even a stranger would notice her, particularly among the others. Her childish face is so sober, and her eyes are filled with an expression of perplexity and at the same time of stubborn endurance. This is Askareen, the daughter of a Christian man whose grave is in South America.

Askareen first opened her eyes on the world eleven years ago, in South America. The father and mother were both Syrians —one from Beirut, the other from a town in the Labanon mountains—and they were Christians of the Roman Catholic faith.

There were four children, the youngest, Askareen. When she was five years old her father died, and after a few months her mother married a man from Dura, Palestine. He was a Moslem by the name of Joseph. Several years before, he had left a very young wife at home and gone to South America to seek his fortune. His people in Dura, tiring of his long absence, wrote him that his wife was dead. They hoped by this falsehood to induce him to come home, supposing of course that he would come back at once to marry again. Then there would be plenty of time to explain the mistake and they would have him safe at home to help support the family! He believed the story, however, (he says) and so he married Askareen's mother, Julia, and supported her family for nearly six years. They had also a son, "Angelo." Several months ago the family decided to come to Dura to live. The children were all provided for in some way, except Askareen and the little three-year old Angelo. Joseph told glorious stories of the gardens in Dura and of the family house.

A DISILLUSIONED FAMILY

In the autumn the family arrived in Dura. Julia was nicely attired in American dress with her hair attractively arranged in Western style. She wore high-heeled shoes, and even a hat. The children were attractively dressed. Angelo had a little knitted suit, his hair was nicely cut and smoothly brushed. Askareen frolicked about in her short dresses. She wore dainty patent leather slippers, and had a hair ribbon on her thick bobbed hair.

When they arrived, what a disillusionment came for the family! Here they found Joseph's first wife alive and well. Here Julia found the gardens of Dura merely beds of vegetables, and a few olive and fig orchards that brought no large returns. The ancestral house was a dirty, one-room house of stone with no windows and with the stable under the same roof, not even divided by a partition from the family rooms. All the neighbors and relatives were Moslems, of course.

Then the wrangling began! Julia refused to stay with the family, and sent word to the Catholic nuns in Jifneh to come and rescue her from the Moslems. This they did, one day when Joseph was away from home, but he came back early, heard the story from the excited villagers, overtook the party before they reached Jifneh, and brought Julia home. By that time Julia herself had tired of the idea of going to live in the convent, anyhow, and was glad to be rescued from the nuns. Joseph left Julia and the children to live in the ancestral house, (which it now appears was never really his at all, but the property of his brother's widow) and made his home with his other wife. Julia railed and nagged at her husband until he dreaded to go near her —and constantly demanded to be sent back to South America. The children ran about neglected, dirty, unkempt and ill-fed. At first they had looked like changelings in their smart clothes among the little village children in the streets, but they came to look just like the others, and were learning to understand and speak a little Arabic.

IN THE CONVENT

At last Julia sent word again to the nuns in Jifneh to come after her. This they did and took her and the two children secretly to a convent in Jerusalem. The same day Joseph followed to bring them back, but did not succeed in finding them before night. Of course he wanted to keep his son, and Askareen was nearly the age when she would be worth money as a bride. The next day when he came to a certain convent in Jerusalem, Julia called to him from a window, saying, "Save me! Save me! I don't want to stay here. Get me out, somehow!" Joseph went to the convent authorities and demanded his family. They gave up his wife and son, but kept the girl, because, as her own father had been a Christian, they felt they had a moral right to withhold her from her Moslem step-father. Her mother, too, was anxious that the nuns should keep Askareen.

But life in Dura proved just as unendurable as before to Julia. Not that the ways of living were beneath her — she had sunk as low as any of them—was dirty, unkempt and quarrelsome; but her bitter disappointment, poor woman, her jealousy and hatred were afire in her spirit and gave her no rest.

She had no use for her husband except to demand passage money to South America. This he just as persistently refused to give her. The family hectored Julia constantly the while about Askareen. She found out that her husband had long been planning that Askareen should be the bride of his nephew, "Kasim," fifteen years old, for whom the family were seeking a cheap wife. The money he would receive for her would repay him for Askareen's passage money from South America. (How else could he ever be repaid?) They kept urging and tormenting Julia to take Askareen out of the convent and let them have her, but this she refused to do.

The village workers from the Friends Mission had been to the house many times in the course of all these happenings, trying their best to make anything right out of the tangle of ignorance and wrong. They tried now to persuade Joseph to leave the child with the Christians. They even dreamed that our Mission might some time gain some control over her destiny. But the love of money is a terrible power to try to work against. At last Joseph made Julia a direct offer. If she would take Askareen out of the convent and let them marry her to this boy Kasim, he would give her money to go to America, and there his responsibility would end.

HER WEDDING

That is what this poor, wretched mother did at last. She went to the convent, swore that Askareen was the daughter of a Moslem, and brought her back to Dura. A few weeks ago the little girl was taken out of our mission day school in Dura, where she had made a brave effort to learn to read and figure in Arabic, and they married her to this lad of fifteen. Now she wears the long native dress and the head-dress trimmed with coins, and the shawl, and goes barefoot like the rest. She is a little woman now, but you can see that she takes a child's pride and pleasure in the string of red and blue beads they got her for a wedding adornment!

Lately we visited Askareen's home. We found her and her boy husband sitting idle and silent in the house. Kasim said with a rueful smile that Askareen could best him at quarreling. We heard from the neighbors that this is true. When she is in a temper, out fly her fists and woe be unto Kasim if he doesn't get out of the way! Kasim's mother lives in the same house and is kinder to Askareen than her own mother was.

Julia has not gone to America yet, though she claims that she is going soon. She lives in Dura with some neighbors of Joseph's people, spending the money she received for Askareen. She does nothing for either of her children. Angelo lives with Askareen who gives him most of the care he gets. The little fellow doesn't always have enough to eat, but Askareen is kind to him, and he loves her in place of a mother. Her mother-in-law helps in the making of a new garment for him when his old one wears out, and prepares food for them sometimes. But it is to Askareen that Angelo runs when he tumbles down on the sharp stones or when he cries from the pain of having his sore eyes treated with eye drops. She gathers his dusty, towsled head into her arms and soothes him with comforting words in Spanish; for the Arabic tongue is still difficult for these two little strangers in a strange land.

Recently we sat in a courtyard with the Dura women who were sifting their new wheat, and had a meeting with them. Julia was among them, sitting idle. She listened for a little while as Nameh read from the Bible and began to speak. All the while Julia was restlessly breaking straws pulled from the old mat we were sitting upon. Soon she rose abruptly and walked away. Nameh called out to her in friendly tones, asking if she would not like to stay on for the end of the talk.

"Oh, I know all this you are telling them," she called nervously over her shoulder, "I have a gospel and I can read it every day if I like. Your talk is all very well for the Moslems."

She turned round at the gateway, her shambling figure and sunken wrinkled face making a strange contrast to the happy pigeons that were flying in graceful, gleaming circles of pure white above her head—"You know, Miss Nameh, we Christians don't need preaching!"

MILDRED E. WHITE.

A WORTHY CONCLUSION

BY J. L. SPICER

A lieutenant of the New York Police Force recently came to this conclusion:

"I find in Bible study five fundamental things on which to build Christian character, viz.: Law, Gospel, Prayer, Duty, and Love. For Law I take the Ten Commandments; for Gospel, the Sermon on the Mount; for Prayer, the Lord's Prayer and the prayer of Jesus in John 17; for Duty, the twelfth chapter of Romans; for Love, the thirteenth chapter of First Corinthians."

This lieutenant has a most responsible position in police headquarters and has long professed to know Christ. Now he is just beginning to grow because he is beginning to *study* the Bible.

The luminous imagination of Jesus allied the realm of Nature with his divine revelation.—S. PARKES CADMAN.

HOLD MOST SUCCESSFUL CONFERENCE

Wilmington Yearly Meeting Young Friends Meet Helpfully on College Campus

The Young Friends of Wilmington Yearly Meeting have recently concluded what they consider in some ways to be their most successful conference. It was impossible to arrange it on the camp plan of former years but the College very hospitably opened halls and dormitories for their use. The conference began on Friday evening and ended Sunday afternoon. Invitations were extended to all young Friends in reach of Wilmington. Both Hicksite and conservative Friends were represented, as well as the larger group of our own branch. The attendance of the delegates was more regular than in former years.

The leaders were Elden H. Mills, of the Indianapolis meeting, who gave the opening address on "Friends and Worship" and led a class in the discussion of the Friendly attitude toward the ordinances; Clyde A. Milner, Dean of Men and Professor of Psychology at Earlham, who led a discussion on "The Psychological Experiences of Friends" and had the general supervision of the vesper services and the Sunday afternoon meeting; H. Elmer Pemberton, evangelist under the Home Mission Board, who led a class on "Friends Business Methods" and preached the Sunday morning sermon; Wendell G. Farr, Professor of Bible in Wilmington College, who led a class on "Friends and Peace;" and Francis Philip Frazier, who led a class on "Interracial Relations" and gave his lecture-concert on Saturday evening. These leaders and Francis Bacon, of Cleveland, led the morning devotional groups on the general subject for Bible study and discussion of "God's Calls to Men," with a consideration of Moses, Isaiah, Jeremiah, and Paul.

Messages were received from Western Yearly Meeting Young Friends and from Violet Hawkins in Japan. Replies were sent to both and a message to the New York Young Friends Conference. Edith Green was elected as the new chairman and Thelma Fisher as the new secretary. Ethel Linton, Edith Hare, and Margaret Davis had much of the responsibility during the Conference while several of the Young Friends Committee, assisted by the Wilmington pastor, O. H. Folger, aided energetically in the preparations for the conference.

The general plan for the conference encompassed a variety of elements. The pleasant buildings and dining room afforded social contact and time was given for games, stunts, and songs. Saturday afternoon was devoted to outdoor recreation, with swimming and a blue and orange athletic contest. Philip Frazier's lecture-concert on Indian life Saturday evening was open to the public and few seats were unoccupied. During the classes and discussions and meetings for worship the young people were brought face to face with the spiritual possibilities of their own personalities as well as with practical problems facing Friends.

DID BOARD MISINTERPRET ACTION OF CHURCH?

Great was the joy of many Friends both at home and abroad when the announcement was made last April that the receipts of the Foreign Board were $95,071.88. For months before the meeting of the Foreign Board last May, it had seemed inevitable that some one of Friends foreign fields would be given up because of a lack of support.

But funds came into the treasury in such generous fashion that when the Board met it interpreted the action of Friends to mean that they were determined to maintain all of their five fields. Accordingly a budget of $96,603.54 was adopted and placed before the church as the minimum amount upon which the work could be carried on.

But what has happened during the five months since April first? Month after month has passed and the Foreign Board's income has ranged from $3100 to $5500. Dividing the budget by twelve gives $8050.30—the monthly amount needed for the support of the work.

This is not all that has happened however. This shrinkage in giving at home has been felt in Africa, Cuba, Jamaica, Mexico and Palestine. Remittances have been too small to meet the regular needs. Native school teachers regularly employed by our own missionaries have had to wait months for their salaries. The salaries of practically all of our missionaries are in arrears, and many lines of work are suffering for want of funds with which to carry them forward.

To try to help out the situation the Foreign Board has borrowed at the bank all that it feels justified in borrowing.

Manifestly the present situation cannot be continued much longer. Either Friends must give the funds needed or steps will have to be taken to cut the work abroad to meet the gifts of the church at home.

Every time the latter suggestion has been made, a great hue and cry has gone up from many parts of Quakerdom. And last year the cry of protest was accompanied by a generous giving of funds. This same generous giving from now forward will enable the Foreign Board to do the work entrusted to it by the church and will demonstrate the fact that the Board interpreted the spirit of the church aright in laying plans to continue the work on all five mission fields.

B. W. B.

THE PLACE OF FRIENDS AT EXPOSITION

Friends Sesqui-Centennial Commission Makes Statement to Prospective Visitors

The Sesqui-Centennial Exposition at Philadelphia is in detail not unlike the Wembly Exposition in England. A basic difference is that our exposition is not national, but, on the contrary, as international as we can make it. Those governments which have, perhaps because of our foreign policy, refused to coöperate, are nevertheless in nearly every case unofficially represented by traders and manufacturers. These add much to the interest and educational value of the exposition, though naturally the exhibits sent by various governments are of greater significance.

Philadelphia Friends have taken part, in that they have an exhibit in the Palace of Education showing their educational work in this vicinity and have accepted the responsibility of representing the religious interests of the old High Street, a main thoroughfare of this city now known as Market Street. The street is done in replica, as was London Bridge at Wembly. From the Great Meetinghouse in "High Street" at the Sesqui-Centennial Friends are able to give their message to a somewhat wider circle than they could have reached from the Great Meetinghouse of the year 1695, for visitors come to "High Street" from all our states as well as from other countries.

Arch Street Meetinghouse, the oldest now standing in Philadelphia's city limits, situated at Fourth and Arch Streets, has attracted many visitors. Here in the terrible year of the yellow fever plague, 1795, many thousands were buried; and here in the year 1926 free milk is distributed by the Associated Dairies to underweight children, and a playground flourishes under Friends' supervision.

Let us answer in a few words a question which may arise regarding the reason for Friends' coöperation in the Sesqui-Centennial Exposition. It is obviously impossible to give an adequate picture of early Philadelphia or the settlement of Pennsylvania, without frequent reference to the Quakers. Many tourists, even now, expected to see the streets of this city thronged with Quaker bonnets. Friends' beliefs, history, and customs are, therefore, much under discussion, and we felt it imperative that such discussion should be led by us rather than by those who are not in touch with it. We are glad to have the opportunity to stress to our citizens, even more than to our guests, the high hopes and aspirations which were built into the very foundations of our city.

We have posted Friends to act as guides at the "Great Meeting House" as well as at Arch Street Meeting. Both at 4th and Arch Streets and at 20 South 12th Street (the Friends' Institute) visiting Friends and others are cordially welcomed. Information Bureaus are placed at these centers for their convenience. Rooms at reasonable rates are now difficult to procure in the center of the city, but Friends will be happy to find accommodation for guests a little way out of town, through their Executive Secretary, Rachæl E. Roberts, at 20 South Twelfth Street, Philadelphia, Pa. We hope to strengthen the bond existing between ourselves and other Friends by many more personal contacts.

NORTHBRANCH ACADEMY

Northbranch Academy, located at Northbranch, Jewell Co., Kansas, opened Oct. 1, 1889 and was chartered under the laws of Kansas July 11, 1890. It is one of the few Friends Academies still in operation. The course of study offered, the quality of work done, the qualifications of the faculty members, and the school equipment, are such that the Academy is accredited by the State Board of Education.

Young men and women have gone out from this Academy to uplift humanity and carry the message of Christ to their home communities and to the uttermost parts of the earth: Alaska, Africa, Russia, China and Japan. J. Perry Hadley of the class of 1900, gave exceptional service in the Alaska Missionary Field, till it became necessary to provide for the education of his children, and so returned to Northbranch where they could attend the Academy. Gilbert Bowles of the class of 1893, is known not only among Friends, but also among official circles in the U. S. and the Far East, as the Apostle of Peace to Japan.

From the first year, 1889, to the present, the local community has maintained the Academy without outside financial aid, although to do so has often meant careful saving and real sacrifice for many families. But because of a partial failure of crops last year and a total failure this year in Jewell County, outside aid for the Academy is imperative. Settlers who have been here for thirty years say they have never known such a destitute condition in this country.

The wheat section of Kansas has been blessed with a good yield this year and it may seem to some that the above named conditions are impossible, but anyone who has lived in the Middle West for a few years, knows that the Sunflower State is noted for her irregularities in climate and crops.

The Academy is in a community where there is no high school accommodation so that she has the students, including a good sized senior class to be graduated next spring; but financial aid is greatly needed.

Any response to this appeal will be deeply appreciated and may be sent direct to J. Perry Hadley, President of the Board, or to Woody E. Jones, Treasurer of the Board, Northbranch, Kansas.

ONE DAY ON BEAUTIFUL LAKE CAYUGA

Elizabeth Marsh Gives a Vivid Picture of New York Young Friends in Conference

What happened at Camp-Site, the beautiful spot on the east shore of Lake Cayuga, near Union Springs, New York, when New York Young Friends met there September 1-5 in conference? The results cannot all be told, and will probably continue to manifest themselves in the coming year in the communities from which the delegates came. But the Young Friends Secretary, who was fortunate enough to be invited to that lovely spot for the four days, would like for you to "look in" and "listen in" for a day, and see for yourselves what happened. Suppose we take Thursday, after we have been through the excitement of getting located and settled Wednesday evening.

Six o'clock, and we hear Curtis Newlin, the busy general manager and chairman of Young Friends Board, walking here and there vigorously ringing the big silver bell, which reminds us that it is time for morning dip in "The Red Sea." The many who have the courage to leave comfortable beds dash out briskly in the crisp air, while a general descent on the lake soon begins on the part of the rest, preparing with soap and towels to clean up at the family wash basin.

After such a vigorous hour, who would not be ready to do justice to the savory breakfast, served in the tent-roofed, open air dining room? Who in the world was responsible for all these tents and splendid camp equipment? A little inquiry reveals the fact that Emmett Gulley, New York's stalwart Field Secretary, has supervised arrangements, and we soon discover that his work is not limited to merely supervising. And what quantities of good food! A peep into the kitchen any time of day discovers there Charlotte Minard, Elizabeth Hazard, Hazel Wood, the camp nurse Mrs. Miser, and many others of the loyal mothers who are laboring diligently to provide food and drink for the hungry mob.

Breakfast over, and while the committee chosen from among the delegates to wash dishes this morning clears up the dining room, and conference leaders gather for a meeting, others visit and play about. Then the summoning bell calls us to the big tent on Mt. Sinai for morning devotions, led by Will Reagan. A few songs, and some thoughts based on the Sermon on the Mount, followed by a period of quiet and prayer, serve to prepare us mentally for the day ahead.

Immediately we separate into three class groups. Those interested in problems of International Christianity, with special study of the modern missionary attitude, remain in the big tent to be led by Lewis Moon. Over in the tent to the south Curtis Newlin meets

the teen age boys, while it was my privilege each day to talk with the teen age girls in the tent over east.

Again we ascend unto the Mount, and listen to the open lecture by Clyde Milner. He presents vividly the challenge of the Christian life. This morning he tells us that because Jesus was what he taught, the challenge comes to us that our lives should embody the truths we would endeavor to teach. Tomorrow he is to point out that the breadth of the Christian life is such that it covers all of life. The Christian life is truly an adequate life. The third lecture is to point out that the only ideal capable of absorbing the whole of life is the Christian ideal.

Another class period. Levinus Painter is to lead one group in a consideration of the teaching aims of Jesus in the light of recent psychology and changing methods of education, and how these aims can be applied in present day Religious Education. Clyde Milner takes up a study of the teachings of Jesus, not according to chapters in the Testament, but according to ideas. Hollingsworth Wood discovers himself with a large group wanting to answer, or have answered, the question "Why am I a Friend?"

The last hour before noon is open forum period led today by Lewis Moon on the general subject of missions. Tomorrow it will be Duncan Hall, with a consideration of relations between the United States and China and Japan. Saturday Lewis Moon is to answer Bible questions put by delegates themselves. The bell breaks in on our discussion, and we eagerly scamper again to "Manna Hall." A hundred and fifteen hungry folks can eat a lot of food, but there is plenty.

Rest until 2:30, then we are ready for baseball, volley ball, horse shoes, hiking or whatever Will Reagan or Curtis Newlin have to suggest. Swimming is the chief activity at four o'clock, and out and ready for supper at six.

There follows the unprogrammed vesper service, on the grassy bank of the lake, facing toward the west. Ruth Craig, chairman of the program committee—the dark haired young lady you have seen flitting here and there all day doing a hundred and one things—introduced the leaders. Tonight Duncan Hall, who recently came from Australia to occupy the newly created Chair of Foreign Relations at Syracuse University, gives an exceedingly enlightening talk on recent developments in Pacific Ocean countries and islands. Tomorrow night they tell us the Chinese friend who has been with us today, Mr. Zai, from Auburn Seminary, will talk to us about China, and Saturday night Will Reagan will give one of his stimulating, inspirational talks.

And now the day is over. It has been cold, and possibly you will want to get some Vicks Vapo-Rub or cold preventives from the nurse, Mrs. Miser. At any rate try to get to bed or started home if you are going before 9:45, for lights (*flash* lights) must be out by then. The squealing and shuffling about in the semi-darkness of the many tents gradually subsides, and with a cheery good-night from our camp mother, Grace Wood Shepard, we quickly drop off to sleep.

If you could stay on, you would see lots of other things, and experience the joy of a rainy night Saturday when some of us had to pick up our beds and move. You could attend our splendid morning service on Sunday, and maybe some of you could ride to Auburn, as I did, with our friend Elizabeth Hazard in the afternoon, and watch the two big truck loads of delegates start off for their one hundred mile trips home. Maybe you can be there next year!

ELIZABETH MARSH.

RUFUS M. JONES BEGINS BUSY DAYS IN CHINA

Tells of Splendid Service Done in Y. M. C. A. by Rupert Stanley, Earlham Graduate

Rufus M. Jones writes from Tsingtao, China, on August 2nd, as follows: "We came across from Japan by the S. S. Taisan Maru, leaving Kobe on the 21st and arriving here on the 24th. We were met at the dock by our friends, Rupert Stanley, a splendid Quaker Y. M. C. A. Secretary located at Tsinan-fu, and by E. E. Barnett and his wife. He is one of the leading Y. M. C. A. Secretaries of the National Committee in Shanghai. They brought us to the summer home of the Rupert Stanleys, about three miles from town. This is now one of the leading colonies of missionaries in China, something like Karuizawa in Japan. The colony is on a point of land almost surrounded by sea and is called Iltis Huk. It is a gorgeous place with islands, mountains and beaches. We all go swimming every day. It is hot but the heat is tempered by fine sea breezes.

"I have found a great door of service here both among the missionaries and the Chinese. I have given six addresses in the nine days of my sojourn here. I spoke three times yesterday, once to a group of 300 Chinese, which was my first experience of speaking with a Chinese interpreter. The interest and response were excellent. The missionaries and their families seem very keen for my messages, and I could work here effectively for a month. But I leave here tomorrow for the great Conference which opens on the fourth. Tsinan-fu where we meet is twelve hours by express train from here. It is a large interior town of 300,000 inhabitants and the seat of an important Christian University.

"Tsingtao was the German concession before the war, and shows German culture and skill at every point. It is practically a European city. It was fortified as a second Gibraltar, but the Japanese took it at great cost of life. After a short Japanese period, the Chinese took it over by action of the Washington Conference and now govern it. It is a magnificent location for a city.

Rupert Stanley has done a wonderful piece of reconciliation work this summer. He took fifteen Chinese students to Japan, and had them meet groups of Japanese. He toured the great cities, and had extraordinary opportunity for intercourse and fellowship. They sang international songs, and made many speeches expressing love and friendship. It was one of the best pieces of interracial work I have seen, and he did it in the good old Quaker fashion. He has the best ideals of our Service Committee. I find love of the Friends everywhere I go. It opens many doors.

"I have had a most friendly message from Gandhi. He warmly invites me to visit him. The next week will be a time of stress and strain and, I hope, of blessing. A number are going up from here. My wife and daughter expect to stay here another week and then join me."

AFRICAN FRIENDS ASK HARD QUESTIONS

In a letter which came to the Foreign Board's office not long ago was the account of a conversation between one of the African missionaries and some of the native Christians.

"Why," asked these people, "do not your elders, or Board, in America send out more teachers to help us as other missions about us are doing? Don't others want to come?"

The missionary replied: "They want to send out others but there is not enough money to send them."

And then came the further queries: "Why is there not money? Are there not many Christians there and do they not all tithe as you have taught us here? Since we have learned to tithe and give to God's work, we have so much more money in the church and it is increasing all the time. Is it not so in America?"

This conversation makes one wonder whether it might not be well to send to Africa for some native missionaries who can come and help Friends to be more Christian in relation to money matters.

Up to July 31 the Foreign Board had received for current purposes only $14,778.58 or less than half the amount which the budget called for during this period.

The need for additional workers is almost desperate in East Africa. The Government is urging the mission to do a more aggressive and advanced piece of educational work. But this the mission cannot do for lack of skilled educators.

The missionaries plead for help, but the pleas are not heeded by the Foreign Board because of a lack of funds.

This is the time of the year when the benevolent giving of the church should materially increase. And it will increase if American Friends will follow the practice of the African Friends in tithing their material possessions.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

MY QUEST

BY PHEBE E. HUNTINGTON

To live my life,
Cheerful, serene,
Mid all its strife;
To find my way,
With steadfast faith,
Throughout each day;
To seek the best,
And share it, too,
With all the rest;
To take my part—
Thus I could paint
Visions in my heart.

Old Orchard, Maine.

THE THORN IN THE FLESH

BY ELIZA ARMSTRONG COX

Many explanations of what the "thorn in the flesh" was that Paul carried about with him have been given by preachers, teachers, and other folk, and it still remains unexplained. It was certainly a most grievous thing to endure and no human power could manage it. So, he besought the Lord, the only one who could remove it. "Three times" and "besought" indicate a most earnest wrestling for deliverance, not less so than was Jacob's when his life and that of his whole family were in immediate peril. It must have been a heart sorrow and humiliation that seriously threatened his power for service. But he *must* serve. He had seen the Lord and from him had accepted a great trust.

There is a significant absence of reference, on the part of Paul, to his family or domestic life. When he says "I know how to be abased," and "I suffered the loss of all things," he gives us a possible little glimpse behind the domestic curtain.

It has been the way of the Jews ever since Christianity came into the field as a competitor of Judaism to persecute most mercilessly those who abandon the latter for the former. Paul could be no exception, and we can at once see him driven from home, penniless, and with the anathemas of father, mother, brothers and sisters, wife and children, (there is no proof that he did not have these) heaped upon him. Here was a sorrow to goad him to the end, one prolonged heart agony. How he would pray to have this condition changed! But he was given the greater victory of triumphing over it all by the power of God. He was called upon to prove his worthiness of Christ by standing the test of placing family and dear ones second to his devotion to the Lord Jesus Christ. He seized the weapon that Satan had forged against him and turned it into a sword of power for the gospel of Jesus Christ.

Of what value is Paul's experience to us? How many there are going through life goaded all the way by a most excruciating something that must be endured. It can't be talked about. We are all the time cringing for fear it will be mentioned. It can't be explained. It may be something lying back in the personal life or family history, a business mistake, an unhappy marriage relation, the wayward son or daughter, the imbecile in the family. Any one of these or many others may constitute a thorn that is unbearable, and yet it must be borne; a source of suffering that we would give anything and everything to have taken out of life, but it is still there.

Now for the lesson from Paul's experience. If he could triumph with a thorn in the flesh, so can we, for the same source of power is available for us. When he exclaimed, "I have fought a good fight," this victory over his thorn must have been included. God's grace can turn our defeats into victories and enable us to exclaim, "I can, through Christ!"

Whittier, California.

THE MIND OF CHRIST

The greatest fact of Christianity is what the Church of Christ and the individual Christian is most likely to neglect and forget. That greatest fact is Christ Himself. Every Christian knows that all the human heart craves for is in Him. He completely satisfies. Whatever else the Church may forget or neglect, that one central message we should surely expect to shine with bright lustre. Yet our Lord knew, and His inspired Apostles knew, that it was this very fact, the one thing needful, which had to be impressed again and again upon the hearts of believers.

Burning in the heart of Paul as he writes to the Philippians, that church of faithful, devoted believers, is the central message of the unity of the Spirit, oneness and humility, the expression of the mind of Christ, the one great truth that the Philippian church was in danger of losing.

"To me to live is Christ," Paul has testified in his opening personal messages. Now he is about to give what is perhaps the most sublime revelation in all Scripture of what it actually means to live here on earth according to that standard: "To live is Christ."

Paul's method in solving problems is the exact opposite of what human wisdom would suggest, the very antithesis of the worldly-wise way of doing things, and a contrast also to the temporizing and compromising methods we are so prone to adopt in our churches today. He enters into the low depths of human selfishness and worldliness and sin, suspicion and envy and pride, seeing things just as they are.

Then ignoring all intermediate steps, and apparently overlooking human powerlessness,—he takes a sudden leap into the heights of glory. He takes us *at once* into the immediate presence of the Lord Jesus Himself, with His spotless purity and loveliness, His complete contrast to all the world's way of thinking. What a standard! What a difficult way, Paul, to hold up such an impossible ideal! No, this is not the difficult way. It is the easiest way. More than that, it is the *only* way.

These Philippians need to love one another unselfishly; they need to have unity of heart in striving for the Gospel; they need to think of the things of others and have appreciation for the good gifts of others; they need to give up jealousy and faction and vain glory. How shall they learn such virtues? What form shall Paul's advice take? Would one suppose that these Christians are in the mood to look upon the most sublime picture that God has ever presented to the view of men? Yet that is just what Paul presents to them: the mind of Christ Himself. He takes them into heaven itself, that place where Paul heard unutterable things; he takes them into the counsel chamber of God when the great problem of the ages, the salvation of men, presented itself to God. Oh what joy, when we realize that the sin problem is God's problem, not ours: making me pure and unselfish is God's problem; and He has solved it! My part is to take His way, my part is to enter into His plan. That is what Paul is seeking to make clear to the Philippians.—R. C. McQUILKIN.

CHRISTIAN BROTHERHOOD

BY MRS. W. C. SMITH

If I can hear a brother's cry,
Without compassion for his need,
Then, worthless is the grace I boast,
No matter what my faith or creed.

If I can see my brother weep,
And feel with him no sense of loss,
How can I claim a kindred tie
With Him who died upon the cross!

If I, my brother's name, should take,
And smirch and smear it o'er with shame,
How can I claim a pardoning grace,
Or dare to wear my Savior's name!

Lord, teach to us the better plan—
Where'er we see a brother's need,
To largely love the soul of man,
Forgetting clan, and race, and creed.

Lord, place upon our willing necks,
The yoke that binds in brotherhood,
And give us grace to wear it thus,
As mothers wear their motherhood.

Still nearer be this sacred bond,
Than any earthly tie may be;
As children of a righteous King,
And brothers through eternity.

Long Beach, California.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

MANY FRIENDS OF MANY MINDS

Editor THE AMERICAN FRIEND:

"Shall we discuss more freely?" If I were to answer for myself, I would say without hesitation and most emphatically, *"Yes."* I am not sure that I can answer differently when considering the whole church.

In matters other than our religion, we do not consider one well informed or capable of intelligent action until he has given thorough consideration to both sides of whatever proposition is under review. It is extremely difficult to understand why two honest, but different, views on a matter of interpretation of some phase of religion should not be frankly expressed, each speaker or writer exercising due care to respect the honesty and sincerity of the other, unless we are to admit that, as Friends and Christians, we can not respect those who can not agree with us and our views! None are ready to make that admission, but the thinly-veiled truth is that too many of us are not willing to grant that those who do not read with our eyes and arrive at our conclusions can possibly be right, hence, to print *their* views would be to promulgate false interpretations! Rather a sorry commentary on present-day Christianity.

THE AMERICAN FRIEND is the only paper that I receive, so far as I am aware, that closes its pages to such freedom of expression. I know well enough that it has been closed to accede to demands of some of its readers. Nevertheless, this means that many Friends *must* seek the full-rounded presentation of religious truth in other periodicals than our own. (We do not, however, cease to take THE AMERICAN FRIEND, even though some of the omissions are as disappointing to us as have been some inclusions to other Friends who have forthwith deserted the only paper that speaks for our whole body!)

To me, there is little information or inspiration in reading *only* what I already know or believe. To know the other side is interesting, if not essential, to me. I am convinced that many of us form our judgments of people and theories, not so much from personal and intimate knowledge of them, as from impressions received from an "advocate" or an "opponent" of them. This does not square with Jesus' statement: "You shall *know* the truth, and the truth will make you free." Loyalty to an interpretation or to an organization that rests mainly on a foundation of "taboo" is not very challenging to those who are seriously attempting to make the life and teaching and attitude of Jesus the "fundamental" of present-day living.

The more serious factor, it seems to me, in this proposition, is the effect on our young people of our answer to Dr. W. O. Mendenhall's question. My honest fear is that our youth will soon say to us that the church has not dealt fairly with them; and, since they must look elsewhere for their information, they will look elsewhere to make their contribution of service and life. This will be an expensive tragedy for the church that has safeguarded an interpretation and lost her children!

I am not prepared to vouch for the healing effect of frank discussion of controversial points through THE AMERICAN FRIEND; but my own feeling in the matter is this: if such discussion in the Friendly Spirit of Christian courtesy and consideration would do us injury, then we do not have at heart what I have been happy to think was in the soul of Quakerism—the thing that drew me into the Society. I still believe it is there. And I confess to a deep-seated longing that the day is close at hand when we can be utterly frank and open in the expression of our views and, at the same time, maintain the unity of spirit and brotherhood that meets the differing view with Christian tolerance and respect.

MILO S. HINCKLE.

Greensboro, N. C.

Editor THE AMERICAN FRIEND:

I appreciate very highly the spirit and manner of presentation of Dr. Mendenhall's proposal, but cannot bring myself to approve of it because, on its face, it is committed to the theory that it is possible to secure by some process an agreement upon matters about which there are at present differences of an intellectual nature. This seems to me a mistaken assumption. When one realizes that every person who reads the Declaration of Faith, which is our storm center, has certain mental reservations resulting from his understandings of words and his early training; when we allow for the variations of meanings of words flowing from locations, periods of time and degrees of familiarity with their roots; and when we notice how frequently people read their favorite theories into expressions whose authors never intended to convey such ideas, it is to despair of securing uniformity of agreement on statements dealing with the deep things of the Spirit. Many of us feel that it is beyond human power to convey in words the plans and purposes of Almighty God as one can state scientific formulas.

The real problem before Five Years Meeting Friends is this, and it can be solved: Shall we work together at our common task of urging men everywhere to accept Jesus Christ and live in His Spirit while recognizing that differences of intellectual understanding are inevitable, but secondary to the underlying loyalty to our common Master? The theory that credal uniformity is possible and will bring spiritual power is attractive to many, but has proven false in practice. The only unifying bond, the only common possession which gives corporate power, is love. If we cannot unite on the basis of John xiii, 35 and I John iv, 7, 8, our case is hopeless.

I do not think love can be advanced by the most carefully conducted discussion of differences. THE AMERICAN FRIEND has always accepted articles offered for publication which set out views on controversial points constructively and positively, in good spirit and form. I doubt the wisdom of changing this policy in any degree.

JOHN R. CARY.

Baltimore, Md.

Editor THE AMERICAN FRIEND:

While there is great danger in opening the columns of THE AMERICAN FRIEND for the discussion suggested by President Mendenhall, there may be at the same time great value derived. I believe that such a discussion entered into by Christians and in His Spirit for the purpose of better understanding and looking toward the solving of the critical problem that now exists in the Five Years Meeting will result in the clearing up of the situation. To understand is to love, and it seems most evident that we do not understand each other and are making little effort to do so. Should the discussion be entered into, it seems to me that some understanding between the editor and the reading constituency should be entered into whereby a sense of the situation might be constantly kept. Should it seem to be failing to accomplish its purpose, it should be dropped.

I think that in the absence of a sincere search for the truth, without the spirit of brotherly love, lacking in respect for honest and conscientious opinions of others, and failing to realize that we are all trying to get at the same thing, such a discussion has failed before its beginning.

Perhaps it might be well to omit entirely references to personalities and the names of writers of articles.

RALPH H. BORING.

Central City, Nebr.

Editor THE AMERICAN FRIEND:

In regard to an open discussion in THE AMERICAN FRIEND in regard to different views held by our members, I would say I heartily disapprove of it. I believe it would lead to wider difference. By the formal stating of the strongest arguments that each could produce each would be strengthened in his belief and in the end we would find we had got nowhere. "Our starting point our resting bound."

I am writing this because I understand the readers of THE AMERICAN FRIEND were asked to express their views.

ORISSA K. STEPHEN.

Central City, Nebr.

Editor THE AMERICAN FRIEND:

I recently subscribed for THE AMERICAN FRIEND with the idea of getting acquainted with the Quakers. One of the best articles I have had the pleasure of reading was by Pres. Wm. O. Mendenhall, "Facing the Issues Frankly."

I believe that a good method to get light is to discuss. Brilliant light, and not Dark Age religion should prevail in this age. *Discuss.*

I subscribed for important information, glittering, glowing, radiant, shining, sparkling, splendid, sunny thoughts, ideas and suggestions, and not endless tours stretched to the breaking point. More meat is what the world needs. Our time is short—be brief.

ALBERT ROSENDAHL.

Kingsburg, Calif.

Editor THE AMERICAN FRIEND:

The article written by Richard C. Greene in THE AMERICAN FRIEND of 9th mo. 2nd, 1926, exactly expresses our sentiment in regard to opening the columns of THE AMERICAN FRIEND to discussion alluded to in 8th mo. 5th number.

LILLIE AND ANNA HOOPES.

Muscatine, Iowa.

Editor THE AMERICAN FRIEND:

I have read and re-read President William O. Mendenhall's article: "Facing the Issues Frankly," and I am sure that for THE AMERICAN FRIEND to comply with his suggestion would do *much harm* and *no good,* for the reasons that have already been given, and for many others that could be given.

Under the present arrangement THE AMERICAN FRIEND has been and is pursuing the proper, most intelligent and most helpful course; and I most earnestly and prayerfully hope it will not depart from it.

SETH G. HASTINGS.

San Antonio, Texas.

RETURNS HOME TO FIND FEAST AWAITING

Editor THE AMERICAN FRIEND:

After returning from an extended trip "back east" I have been trying to get caught up with my papers which have been waiting my return and am having to stop in the midst of the performance to write you what a feast I am enjoying in their perusal.

Some time ago I had read the two articles with the keenest of relish concerning the lay member, the last of the two by Elden Mills. And now in the last issue (August 12) comes the dessert—"If a Quaker Pastor," for I have not understood why we Friends should have surrendered our opportunity for giving vocal expression to what is thus desired of us by our Heavenly Father, to—no, I won't say to the "dictates," but I will say to the "suggestions" of our pastor. For verily we go to church (it used to be meeting) and first, "Let us all (note the *all*) sing number ——." There is a reaching for books, and we are fairly on our way. We are told to sing louder and we sing louder. Then "Let everybody sing," and everybody tries, then "women sing a stanza" and the women sing a stanza; then, "the men sing the next," and the men sing the next. Then "all join in on the chorus" and we all join in on the chorus. "Now let us stand while we pray, Brother Fervent lead us and others follow with sentence prayers," and Fervent leads us and we follow with sentence prayers. Now, "We will continue in prayer while the message in song is given," and we try to strike a reverential attitude while a selected soloist or, perhaps the choir, sings for us. Then we are asked to give our prayerful attention to the message of the morning, and we sincerely *try* to do this. Then we are asked to stand, and we stand, and we sing the closing number ——. It almost makes us want to say with the sage, "Whither are we drifting?" Or "All we like sheep have gone astray."

Well, fun aside, I admit that these things are meant to be helpful and may be made so, but I often wonder if we are in danger of losing our Quaker heritage based upon the truth that no one person can perform an act of worship for another nor dictate when nor how that worship shall be performed. I confess sometimes when I go to "church" I think of what my friend said once when we were waiting for a train in a certain depot. Looking carefully around in her unusual environment she was reading the signs: "No Smoking Allowed," "Don't Spit on the Floor," "Keep Your Feet Off the Seats," "Purchase Tickets Before Entering the Train," etc. She turned to me with her chin in the air and said, "Humph' This is the bossiest place I've ever been in."

To resume my original intention: When I read also in the correspondence and comment column the article, "May Fellowship Grow," my eyes welled over with happy tears and I immediately stopped to write to that Catholic priest my appreciation of his words. So let fellowship grow, say I.

Of course I appreciated Dr. Etta Charles' article, knowing her as I do. I wish to speak also of Elden Mills' article about Philadelphia Yearly Meeting—very pertinent. And William O. Mendenhall's article is being considered as worthy of careful thought. I have no suggestion to offer that I would wish to be at present considered, though some thoughts have come to me. I would not like to see the pages of our paper opened to controversial matter which might lead to vituperation "back home" even if not allowed to appear in the paper. Then, too, our paper is read by many outside our denomination whom I would be loth to force to a hearing of our differences. I have thought of the old time method used both in England and our country by those who thought they had a message to deliver and had no hearing in the public press. They published their views in tracts and saw to their distribution themselves. Now if people are so interested, as some of them seem to be, in expressing their views why should they expect others to be at the expense of giving them publicity, or be offended because they do not get it? Let them prove their own belief in their importance by financing their own project and disseminating their own productions. Then the church will not have to assume responsibility for free thinking, nor seem to sanction what is propounded. I believe such a method would fix the responsibility for articles of belief just where it belongs, with the author. There are a few honest and well-beloved friends doing that thing now out of their love for truth. I surely am glad to get their tracts, and to give them a whole-hearted consideration.

Again, it seems good to me to think that our local gatherings in conventions and conferences are in a way, and might perhaps become more so, clearing houses for our organization's thinking. If arrangement could be made for speeches, or addresses to be made by strong men of the opposing views with the audience as their own individual judges we could get much more out of actually hearing of the tones of the voice, the placing of emphasis, along with the opportunity of asking questions, than we should by reading an article where there is so much chance for misunderstanding. And in this connection it would seem good if capable men could be brought from far, often, to take part in such meetings—a sort of Lincoln-Douglass debating arrangement. If one should say the people would not turn out, then their want of real interest in their own contention might be shown. All said, I would not want very much controversial matter—only what may be exceeding vital, put in our paper. I would have it kept sweet and wholesome and cheery, in the pages of which one may find rest and joy, just as I find it now.

ANNA M. GARRETSON.

La Habra, California.

HOLLYHOCKS

BY GRACE ENGLE GREEN

Hollyhocks! Hollyhocks!
Pink as corals, white as chalks,
Swaying here on slim, prim stalks,
Bordering my garden walks,
With a dainty ruffle round each tiny face,
Wide-eyed, gazing, wondering, at the place!

Hollyhocks! Hollyhocks!
Your mild staring makes me shy,
You who watch with quiet eye;
Is it that you're wondering why
I sit here, reading Mrs. Browning's sonnets,
Inquisitive little maids in big sun-bonnets?

It is not only as revelation but as a literary achievement that Holy Scripture maintains its monarchical sway over all other literature; its excellencies partake of both the homely and the sublime.

—S. PARKES CADMAN.

QUAKERDOM · AT · LARGE

The Friends Group at Cornell University, Ithaca, N. Y., invites Friends and those interested in Friends coming to Ithaca this fall to make themselves known to the Group of which Alfred B. Wray is Clerk.

Friends of Asa Kelsey will be interested to know that after visiting for some months among relatives and friends in Ohio, Indiana, Michigan and Maryland, he has returned to the home of his son, Rayner W. Kelsey, at Haverford, Pennsylvania.

On August 17, as a result of an auto accident the cause of which is not known, occurred at Pendleton, Oregon, the death of Wendell Hunt of Whittier, California, only son of Mr. and Mrs. Milo Hunt. He had finished his Junior year in Whittier College and was greatly loved for his winning personality and fine Christian character.

Theodore and Estella Foxworthy have removed for a time from Central City to Alda, Nebraska, where in addition to their duties of general superintendence of the Yearly Meeting work they will give some pastoral service to the local meeting. Friends will note the change of address; also that of Fred E. Smith, Field Secretary of the Five Years Meeting, from Jonesboro to Spiceland, Indiana.

We learn that Lillian Hadley Ware, wife of Alfred T. Ware, pastor of the Oak Street Meeting at Portland, Maine, and only child of William Jasper Hadley and wife of Iowa Yearly Meeting, died September 7 at the Ware home in Portland, after a brief illness. The parents, bowed by the weight of years and this, their great sorrow, made the journey from their home at Iowa Falls to Portland to attend the funeral.

Announcements come of a very successful opening of the new academic year at Nebraska Central College. An unusually strong faculty has been secured and the attendance is very encouraging. Both dormitories are practically filled, a feature of the enrollment being the number of students registered from a number of towns and communities which have not heretofore been represented in the student body.

Apropos of our recent editorial reference to Levi Coffin and the Underground Railroad, our friend Charles E. Thorne of Wooster, Ohio, writes us that in passing through the great Manual Training School at Cincinnati some years ago, he saw on the wall of one of the corridors a bronze tablet stating that the building stood on the site of the home of Levi and Catherine Coffin, and giving a brief sketch of their work.

It was our pleasure, when in attendance at Western Yearly Meeting recently, to meet again our venerable friend, Solomon B. Woodard, who has so long been an active worker in the church and an appreciative reader of THE AMERICAN FRIEND. His membership has been recently transferred from the Friends meeting at Washington, D. C., to the First Friends Church of Detroit, in which he is finding rich fellowship. His new address is Royal Oak, Michigan, Rt. 5, Box 2, in care of his son, O. C. Woodard.

In writing to express her personal appreciation of THE AMERICAN FRIEND, Annie A. Mendenhall of Cleveland, Ohio, makes mention of the Quaker Round Table in her city at which they discuss Friendly interests, "ever minimizing our differences and emphasizing the things upon which we agree." Visiting Friends are always cordially welcomed. Our correspondent is chairman of the group and Francis Bacon, secretary. Incidentally, we learn from the letterhead which bore her greeting, that our friend is president of the Cuyahoga County Woman's Christian Temperance Union.

Returning from their Yearly Meeting in Illinois, Marion H. Longshore of Baltimore, and J. Barnard Walton of Philadelphia, visited Western Yearly Meeting. They were impressed with the welcome sign at the station in Plainfield, Indiana, "Friendly Folks' Village," which spirit seemed to them characteristic of the whole place. They were impressed with the vigor and life of the Yearly Meeting, the emphasis placed on constructive teaching, the many points of friendship that have been brought about by the American Friends Service Committee and the All Friends Conference in London, and the constructive work being done for peace and temperance.

Readers will recall the brief letter which appeared recently in our Correspondence and Comment columns written by a Catholic priest, Father Raymond Vernimont. A personal letter is at hand from that concerned and energetic Friend in the cause of peace, C. W. Johnson of Springfield, Massachusetts, which gives conclusive evidence that our Catholic friend is consistently working at his profession of peace and good will. Friend Johnson says: "He has bought over two thousand of these envelopes (bearing peace messages) and writes me that no letter leaves his office without one of my 'sermons on peace' inclosed. He got 200 copies of the World Brotherhood Songs for use in a Parochial School. He has also donated a little money to help make up losses and advertise these envelopes. Such coöperation from other religious faiths is very encouraging."

We find the following paragraph in a recent issue of *The Churchman*, organ of the Episcopal Church in this country: "English, American, Swiss, German, French —these and many other nationalities rub shoulders, and exchange views in the little Quaker Centre in the heart of old Geneva. Some of them are actually Friends, some are working in connection with the League of Nations, some with the International Labor Office. Socialists, Esperantists, conscientious objectors, prison reformers, social workers, 'uplifters' of every kind, find here a common ground. Young Pierre Ceresole, who landed in prison three times one Saturday afternoon, for distributing peace literature on the streets of Zurich, is a frequent visitor, and part of the life of the place. He is International Secretary of the Fellowship of Reconciliation, and initiated the Alternative Civilian Service, with which Switzerland has been experimenting."

We learn of a pleasing sequel to the visit recently paid by Secretary of Commerce Herbert Hoover to his old Sunday School teacher, Evangeline Martin at Newberg, Oregon. In the course of the conversation he casually asked her if she had a radio set, being answered in the negative. A few days later a radio equipment was installed in her home. As stated in these columns last week, Evangeline Martin has been confined to her room for two or three years following a paralytic stroke, in view of which the thoughtfulness and timeliness of this kind remembrance at the hands of her now distinguished former pupil are the more appreciated. Following the Secretary's visit to Newberg a staff correspondent from the Portland *Oregonian* visited the little Quaker city, the result of which was a full page feature story in the metropolitan daily, freely illustrated with pictures setting forth the scenes and associates connected with Herbert Hoover's boyhood days at Newberg.

A tragedy occurred in the family of Dr. Raymond and Hazel Mendenhall, late of Penn College, on August 20, resulting in the death of their year and a half old son, John Harold. They were returning in their car from Louisiana, where they had been spending the summer in educational work, to the old Mendenhall home at Bear Creek, near Earlham, Iowa. Near Shreveport they encountered some deep gravel, and at the same time Raymond was compelled to swing the car suddenly to avoid hitting a boy who dashed across the road in front. The car turned over on its side, but as he was driving slowly neither of the adults was hurt.

The baby was lying in a suspended infant crib behind and when the car lurched sideways the device swung through the rear window, the infant receiving a blow in the temple in falling that brought almost instant death. The funeral was held at the Bear Creek church and was in charge of the pastor, Bernice Riddle, assisted by Pres. H. E. McGrew and Superintendent Charles O. Whitely of Oskaloosa.

Supplementary to a certain marriage notice which appears in this issue, Milo H. Crosbie and Julia Mesner Crosbie are both long-time and greatly appreciated members of the faculty of Nebraska Central College. In a personal note accompanying the notice, President O. W. Carrell writes, "Professor Crosbie enters this month upon his thirteenth consecutive year, while 'Miss Mesner' has already served eleven years as head of the English department and now enters the twelfth year with her Alma Mater. Knowing both of these splendid people as you do you know how much we appreciate them."

NEWS OF OUR MEETINGS

The department of Literature and Peace of Western Yearly Meeting conducted a contest among the young people on the subject of Peace. The local winners met in Quarterly Meeting contest and those given first place there finally came together at Yearly Meeting time when Walter Johnson of First Friends Church, Indianapolis, took highest honors.

The First Friends Church of Indianapolis, after the regular Bible School in the city went in autos to the country home of the pastor, Elden H. Mills, near Valley Mills, Indiana, for the morning service which was held in the beautiful grove adjoining the home. The Indianapolis group were joined by the Valley Mills membership under the leadership of James Maxwell and wife who assisted Elden Mills in a unique and inspiring service. Leona Wright and Elden Mills added much to the occasion in appropriate duets. After this program a banquet was spread under the trees and all returned to their homes glad and willing to repeat the occasion sometime.

After a shepherdless period of some six months, the Denver Friends are enjoying the efficient ministry of Charles A. Mott who recently came from Berkeley, California, having served there very creditably for five years. Friends feel sure he is well qualified to fill the vacancy, his sermons being deeply spiritual, the result of meditation and clear thinking. He has entered into the activities of the young people in such a manner as to win their admiration. His wife and their three daughters lingered in California a little while but have finally arrived and have already won a place in the hearts of Friends. With an able ministry, wise plans for organization and the hearty co-operation of the membership, the meeting is looking forward to a rapid development in all departments, and is feeling that the time is not far distant when the realization of their dreams, the building of a new meetinghouse, will be fulfilled.

Watseka Monthly Meeting, of Watseka, Ill., is entering the second year of the pastorate of J. Paul Hadley. The past year has been a helpful one. The increased interest in missions is most encouraging, also the added interest among the young people. The mid-week services are exceptionally well attended and at the present time a part of each Thursday evening is devoted to the study of Colossians under the leadership of the pastor. Later, it is planned to study Romans. At Monthly Meeting held August 19, J. Paul Hadley was recorded as a minister of the Gospel.

At the Conference of Pacifist Churches, composed of Friends, Mennonites and Brethren held August 30 to September 2, at Carlock, Illinois, there were present and participated in its sessions, from Western Yearly Meeting, Norval E. Webb, secretary of the Peace Committee; Simon Hester, chairman of Friends Service; Leslie Bond, chairman of Home Missions; Elden H. Mills, pastor First Friends Church, Indianapolis, Indiana, and Richard R. Newby, General Superintendent. Elden Mills led a Discussion Group each day, and delivered the closing address. Norval E. Webb was appointed a member of the Continuation Committee.

August 25 marked the close of the three year period of service of Albion M. and Martha E. Gibson with the Fairview Meeting near Carthage, Mo. They left the following day on a trip to California, where they expect to spend the winter with Mrs. Gibson's brother, D. C. Cornwell and wife, at Lankershim, California. Under their leadership great advancement has been made in organization and promotion of the various church activities. The membership has greatly increased. Both a Junior and Senior Christian Endeavor Society were organized, which has been a great help, especially, to the young people. In the community life, they were a great factor and endeared themselves to all classes of people. A farewell C. E. Social was held at their home for both Alba and Fairview Friends. There were about 200 present and the evening was pleasantly spent with games and refreshments on the lawn. Toward the close of the evening a poem was read to them and, following the instructions given, they found substantial collection of gold pieces and paper money presented by Fairview Meeting. Alba Meeting presented them with a fine camp stove. After fitting responses the assembly stood and sang "Blest be the tie that binds" and were dismissed with prayer by Albion Gibson. Oliver J. Kelley and wife have accepted the invitation to serve as pastors the coming year, and are living at the parsonage in Alba, Missouri.

William J. Sayers, pastor of the Friends Memorial Church, Muncie, Indiana, spent several weeks this summer at Camp Crossley, a Y. M. C. A. camp at Tippecanoe Lake in northern Indiana. During the regular boys camp, he was leader of chapels and religious advisor for the boys. A particularly valuable feature was his work during the last week of August when he met with the coaches and football teams from a number of High Schools throughout the state, who were in camp there.

During Indiana Yearly Meeting, Dr. and Mrs. Walter C. Stephens, of Muncie, entertained at tea all the former workers and members of the American Friends Service Committee who were in Muncie. The affair was planned in order that as many as possible could meet and confer with Wilbur K. Thomas, the Executive Secretary of the A. F. S. C.

Franklin Meredith has been a minister in the Friends Church for more than fifty years. His daughter, Mrs. R. G. Wright of Detroit, Michigan, writes that he will be eighty years old on the fourth of October next. No doubt, he will be glad to hear from all his friends who care to write to him on that day. He is holding meetings in a dance hall every Sunday morning. Address him at Marietta, South Carolina, R. 1.

Cherokee Quarterly Meeting of Friends convened at Alva, Oklahoma, September 3-5. The rains were hindrances for many who were planning to be present but in spite of this the attendance was better than usual with a fine spirit pervading the whole meeting. M. F. Swafford, Yearly Meeting Superintendent, Neita Kenworthy, Field Worker for the Yearly Meeting Board of Religious Education, Nettie Ditch, Field Secretary of the Kansas Yearly Meeting C. E. Union, Harold R. Singer, Executive Secretary for the Oklahoma C. E. Union, and Fred and Alta Hoyt, of British East Africa, were present as special workers besides most of the Quarterly Meeting workers which made the sessions lively with interest. All served helpfully. Fred and Alta Hoyt gave an illustrated lecture on the African work. Harold Singer told of his trip to London to the World's C. E. Convention in July. Alva Meeting feels that it has been a great blessing to them to have had all these Friends in their midst for a time.

Peace and world disarmament are only what we pray for.
Wars, and guns, and battleships are things we have to pay for.
—*Brooklyn Eagle.*

BOOK REVIEWS

ODES OF WORSHIP AND SERVICE

By DR. HENRY COFFIN FELLOW

Christopher Publishing House, 106 pp., $1.50

A refreshing little book of poetry is this, which speaks directly from the heart of the author to that of the reader. There is a ring of sincerity in all of the poems that makes a strong appeal, for it is evident that they are the product of the experiences of life and the visions that these have brought.

The book has four divisions, containing poems of Worship, Service, War, and Meditation. In the first group we have a search for the Christ from the Worshiper of Brahm, the Priest of Buddha, the follower of Muhammed, the Jewish Rabbi, and finally the Christian. The latter shows forth the Christ, as the Redeemer, in the hours of The Passion, The Judgment, The Crucifixion, and The Resurrection.

The spirit of worship is not limited to these first poems, but pervades all, even those not dealing directly with a religious theme. We find a love for mankind expressed especially in the poems of Service and of War, and a keen appreciation of the magnificence and beauty of Nature in many little gems from the group, Meditation.

The author is unusually gifted in his use of powerful, and of beautiful, descriptive words. Listen to this from "Armistice Day:"

Thank God!
The Herald of the Dawn of Brotherhood
Hath arisen from his couch upon the
bruised Earth
Weltering in blood,
With steps unsteadied by the tramping hosts
Treading out the vintage of Wrath
In their departure toward the Night.

And this, from "Paint Me a Picture:"

Paint me a picture, painter
With the tang of a frosty night,
While the silver sheen grows fainter
On the bars of frozen light,
And the night drops down through star
rifts
Her pall of frosted breath,
That shrouds the world in snow drifts,
A somnolence of death.

THE STUDENT WHO SMOKES

By J. ROSSLYN EARP

The Antioch Press, Yellow Springs, Ohio.

In view of the recent comments in THE AMERICAN FRIEND on the use and effects of tobacco it is interesting to note one of the first attempts to actually examine large groups of students, both smokers and non-smokers, and begin the collecting of data which will no doubt eventually point the way to more definite and dependable information on the effects of the use of tobacco.

Dr. Earp in this monograph has indicated some important points in the method of study of the effect of tobacco on the student. Though his research is not large enough in scope to be entirely conclusive, it is indicative of the results which may eventually be achieved. When he shows that 35 men who smoke grade as poorer students in 1925 than they were in 1922, while there has been no significant change in the scholarship of 39 non-smokers; or that 57.1 per cent of smokers fail to reach diploma grade as against 31.8 per cent of non-smokers who likewise fail; or that only 7.9 per cent of smokers attain or surpass a grade of 4.00 while of non-smokers 23.9 per cent accomplish this, we feel that we are on dependable ground. And when we realize that these figures are based upon actual case observation and are tested out even as far as to show the percentage of possible error, then we feel that we are clearing away a lot of the prejudice, pro and con, and we are getting at the actual results of the effect of smoking on mental development.

Dr. Earp makes no attempt to study the physical effect of smoking, but only from the standpoint of the effect upon the scholarship of the student in college. The book is filled with understandable and thought-provoking tables and diagrams, and though purely scientific, it is readable even to the chapter on the meaning of probable error.

L. C. M.

UNITED BUDGET FIGURES

Consolidated Report of United Benevolences April 1 to August 31, 1926

RECEIPTS

Yearly Meeting	Membership (1925)	**Accepted Allotment	Contributions
Baltimore	1,254		$ 2,190.21
*California	5,131		687.70
*Canada	953		
Indiana	17,406	$30,000.00	7,418.17
Iowa	8,120	18,000.00	4,310.48
Kansas	10,483		41.63
Nebraska	2,078	2,500.00	346.83
New England	3,832	13,000.00	3,015.08
New York	3,456		687.56
North Carolina	9,479		2,751.82
Western	13,386	26,000.00	2,721.63
Wilmington	5,767		797.00
Miscellaneous Sources			509.25
	81,345	$89,500.00	$25,477.36

*Yearly Meeting has its own mission fields but makes some contributions toward the united work.

**These are the allotments which have been reported definitely to the Central Offices. We shall be glad to have further information from other Yearly Meetings that have taken action.

DISTRIBUTION

Boards	Askings	Received
Foreign Missions	$ 96,603.54	$16,790.31
Home Missions	20,000.00	3,141.02
Peace Association	4,800.00	554.44
Young Friends	3,000.00	357.58
Prohibition Board	500.00	106.22
Publication Board		67.66
Education	300.00	45.05
Religious Education	1,100.00	178.43
Aged Ministers and Missionaries	6,000.00	1,089.75
Promotion Expenses	9,800.00	1,746.00
Emergency	4,549.59	510.20
Promotion Notes	5,000.00	890.70
	$151,653.13	$25,477.36

Proportion to be raised in 5 months	$ 62,500.00
Total raised in 5 months	25,477.36
Deficit produced in 5 months	$ 37,022.64
Monthly average in 5 months	$ 5,095.47
Proportion to be raised in 7 months	$126,175.77

HE CARES

(AUTHOR UNKNOWN)

If I could only really know
That all the things that tire me so
Were noticed by my Lord—
The pangs that cut me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife—
What peace it would afford.

I wonder if He really shares,
In all my little human cares—
This mighty King of Kings;
If He who guides through endless space,
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things.

It seems to me that sure of this,
Blent with each ill would come such bliss
That I might covet pain;
And deem whatever given to me,
The worth of which I fail to see,
And sense of Christ, sweet sympathy,
Not loss but richest gain.

Dear Lord my heart hath not a doubt
But that Thou dost compass me about
With sympathy divine;
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

Sent by Ida K. Johnson, Oskaloosa, Iowa.

SERVICE COMMITTEE NEWS

The regular bi-monthly meeting of the American Friends Service Committee is called for September 23rd at 3 P. M. in Room 4 at the 15th and Cherry Streets Meeting House. All interested in the work of the Committee are cordially invited to attend this meeting at which plans for the winter's program at home and abroad are to be discussed.

The weekly international luncheons, so successfully inaugurated by the Friends' Center in Geneva, are being continued by the International Club of Geneva. "On the first two occasions in August," writes Bertram Pickard, our representative at Geneva, "the club authorities went out of their way to explain that they were only continuing to do what the Society of Friends had initiated with so much success, and that they regarded us as partners in this new enterprise." Bertram and Irene Pickard are now comfortably settled in their own home. As mentioned previously, they are very anxious to have a young American student live with them. Would-be prospects please write to the Service Committee's office at 20 So. 12th Street, Philadelphia!

Quite a number of Friends, as well as non-Friends, have included the Geneva Center in their European itinerary. Bertram Pickard thinks the Rhoads clan are great travelers, as George Rhoads, of Westtown, Pa., returning home from the American Friends Service Committee's work in Albania, Grace and Elizabeth Rhoads of Moorestown, N. J., and Ruth Rhoads, of New Hope, Pa., with her friend Luanna J. Bowles, all registered at the Center within a few weeks.

Friends will certainly watch with interest the reports in the paper of the eighth Assembly of the League which convened in Geneva on September 6th. "The fate of the Locarno treaty," says the new bulletin of the Foreign Policy Association, "as well as much of the prestige of the League, rests upon the work of the coming Assembly."

The July number of *International Gleanings from Japan,* published in Tokyo by the League of Nations Association of Japan, pays a graceful tribute to Dr. Inazo Nitobe, who is well known to English and American Friends. Dr. Nitobe, the husband of Mary P. Elkinton, was appointed seven years ago as one of the Under-Secretary-Generals of the League Secretariat. His term of service was recently completed, and he declined reappointment. The editorial says, "We are glad of the assurance that his resignation does not mean the severance of his relations with the work of the League by any means. In thanking this personification of international and interracial peace and amity, we must express the ardent hope that his valuable and active services for the League and humanity, in whatever new role he may see fit to choose, may long continue." So far as we know, Dr. Nitobe and his wife will continue to live in Geneva. They have both been very much interested in the work of the Friends Center in that city.

In the same paper, we read about the graduation exercises of the Japanese Language School which were held at the Friends church building, Koun-cho, Shiba, Tokyo. This school was started several years ago to afford facilities to foreigners who wished to study the language. Visa fees have been abolished between Japan and America for temporary visitors and transient tourists in these two countries. Japan is one of the first countries with which the United States has seen fit to abolish the $10 fee per passport.

BERKELEY QUARTERLY MEETING

Berkeley Quarterly Meeting was held at Denair, California, September 3-5. The meeting on Ministry and Oversight met the first afternoon. Three of the pastors were present, and the General Superintendent of the Yearly Meeting. The new pastors from Capay Rancho, Ellis and Clara Wells arrived in time for the evening service, Clara Wells giving the message after a drive of nearly 200 miles.

Saturday morning after a song and praise service, Harry R. Keates was much favored in bringing a most gripping message from Isaiah 6:1-8. There was a good attendance, all of the churches having representatives present. The Denair Friends served one of their good dinners and at the business session John Haworth, of Gate, Oklahoma, led in prayer and gave a very practical talk. Reports given, and the General Superintendent advised Friends to enter some of the open doors in this Quarter. In the evening the C. E. reports made it known that the young people were active in service for the Master. Arnold Anderson of the Oakland

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BORZOI BOOKS

church, a state C. E. worker, gave a splendid talk. Greetings from the Yearly Meeting Executive were brought by Harry R. Keates, and John R. Wright, of Citrus Heights, gave a short, timely talk.

Denair has a very good Bible School, and the visiting Friends swelled the number. The adult classes were taught by Ellis Wells in a very interesting way. At eleven o'clock, Leanah Hobson of Lindsay, in her inimitable way, brought a heart-searching message to a well filled house, and in the evening Ellis Wells gave a good message.

INTERNATIONAL SUNDAY SCHOOL LESSON

September 26, 1926.

Review: Early Leaders of Israel.
Devotional Reading: Psalm 105:1-8.
Golden Text: Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. Heb. 12:1, 2.

Daily Readings

M.—Childhood and Education of Moses. Ex. 2:1-10.
T.—The Passover. Ex. 12:21-28.
W.—The Giving of the Manna. Ex. 16:11-18.
T.—Jethro's Wise Counsel. Ex. 18:13-24.
F.—The Ten Commandments. Ex. 20:1-21.
S.—The Tent of Meeting. Ex. 33:7-16.
S.—Jehovah's Wonderful Works Psa. 105:1-8.

STEPS IN THE GROWTH OF A NATION

1. *Israel Enslaved in Egypt.* Slavery scarcely seems a fitting beginning for a chosen nation, yet this experience was building up the desire for a different life, creating the motives that were to function effectively in later life.

2. *Childhood and Education of Moses.* Hebrew history shines with the names of many great leaders, Moses among the brightest. But none became great by accident; always there were home or other blessed influences preparing them.

3. *The Call of Moses.* One reason for the great value of the Hebrew religious contribution to human life was the fact that there were among them many men who, when faced by a great opportunity or need, responded to such a situation as a call of God himself.

4. *The Passover.* This event marked a significant point in the religious experience of the Hebrews, for then Jehovah passed over the threshold of their homes to share their fellowship and to protect the family circle.

5. *The Deliverance at the Red Sea.* This Hebrew "Fourth of July" was the outstanding proof through all their subsequent history of Jehovah's care and help; that he was their real leader.

6. *The Giving of Manna.* The daily provision for their physical needs served to teach the people of God's care, as well as the more spectacular deliverances.

7. *Jethro's Wise Counsel.* In their growth toward national life, the Hebrews learned much from other peoples, especially in the methods and organization of their daily life.

8. *Duties to God.* All Hebrew life as well as law was founded on the recognition of Jehovah's right to their worship and devotion.

9. *Duties to Man.* The ideals of the Hebrew people contained this significant and vitalizing conception, that ideal human relationships were inseparably linked with right relations with God.

10. *The Tent of Meeting.* This earliest place of worship symbolized the conception of communion with God, a place where anyone could go who "sought Jehovah."

11. *Gifts for the Tabernacle.* Early in their national life these people learned the lesson that loyalty to Jehovah included the generous giving of their property for the support of their worship.

12. *Obedience to Law.* This people who have preserved their racial identity through many centuries and countless persecutions owe much of their vigor and strength of character to the spirit of obedience to their laws.

WENDELL G. FARR.
Wilmington College.

BIRTHS

STANLEY—To Adrian L. and Sarah Marie Stanley, Des Moines, Iowa, August 30, 1926, a daughter, Martha Helen.

MARRIAGES

CROSBIE-MESNER—At the home of the bride's mother, Nancy A. Mesner, Central City, Nebraska, September 5, 1926, Julia M. Mesner and Milo H. Crosbie. President O. W. Carrell, minister.

LUTHER-HOBBS—At the Friends Church, Fairmount, Indiana, June 6, 1926, Grace B. Hobbs of Fairmount, and Archie E. Luther of Newport, Rhode Island. Percy M. Thomas, minister.

MARDIS-BINFORD—At the Allen Jay Memorial Church, Richmond, Indiana, September 1, 1926, Emma Phillips Binford and John Chester Mardis. Charles M. Woodman, minister. They will be at home after October first at Collbran, Colorado.

ZIMMERMAN-CURRIER—At the Berlinville, Ohio, Friends Church, August 19, 1926, Marion W. Currier and Robert G. Zimmerman. Paul B. Lindley, minister.

DEATHS

HOSKINS—At his home near Newberg, Oregon, August 21, 1926, Josiah Lewis Hoskins, in his eighty-first year. He was born in Clinton county, Ohio. In 1876, he was married to Mary L. Hadley at Mooresville, Indiana, and in 1879, the family moved to Oregon and settled at Newberg where they have since made their home. He has held prominent county and state offices and has made many valuable contributions to community betterment.

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Richmond, Indiana

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
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